

AN APOLO=

GIE FVLLY AVNSVVE

ringe by Scriptures and aunceant

Doctors/ a blasphemose Book gatherid by D.

Steph. Gardiner/ of late Lord Chauncelar/ D.

Smyth of Oxford / Pighius / and other Pa-

pists/ as by ther books appeareth and of late set

furth vnder the name of Thomas Martin Do-

ctor of the Ciuile lawes (as of himself he saieth)

against the godly mariadge of priests. Wherin

dyuers other matters which the Papists

defend be so confutid/ that in Martyns

ouerthrow they may see there own

impudency and confusion.

BY IOHN PONET Doctor of diuinitie

and Bussshop of Winchester. Newly correc-

tid and amendid.

1538 1540

The author desireth that the reader

will content himself with this first book vntill

he may haue leasure to set furth the next/ wiche

shalbe by Gods grace shortly.

Yt is a hard thing for the to spurn

against the prick. Act. 9.

in manu eph' tibi contra
stimulob salutaris

27
The contents of the first bo
ok of this Apologie/

- Cap. 1. That Martyns book is vnmeet to be
dicatid to a Queen.
- Cap. 2. An examination of the titell of Martyn
book wherein is prouid by sundry rea
sons of the scriptures and auncean
doctors/that the mariadge of priests
after priesthod is not oly a mariadge
but also lawfull and godlie.
- Cap. 3. The beginninge of Martins first chap
ter is confutid/and his sleighths in ma
king false grounds disclosid.
- Cap. 4. That the hipocrisie of the papists hath
and doth deceaue all men contrary to
Martyns assertion etc.
- Cap. 5. Of the good name superintendent / and
of the names of ministers diuifid by
the pope ad his adherets /with the som
me of Martyns reason cōteyned in his
first chapter etc.
- Cap. 6. A discourse wherein is plainly prouid/by
scriptures

Scriptures and aunceant doctors / that
all papists be heretiques / and also a cō
parison made between the opinions of
the papists / ad of half a hundreth of the
most aunceant and horrible heretiques
that euer were in the church of god etc.

Martins notable and shameles lyeng/
and falsifieng of Authors is disclosid
and confutid / concludinge by his owne
reasons / that the papists be both here-
tiques and lechors : with a declaration
that the chese old heretiques / and first
infectors of Christendom with Errone
us opinions were vnnaried priests/
and monks etc. Wherin also Mar-
tyn by his own reasons is prouid a le-
chor an heretique and a traytor. etc.

Cap. 7.

A ũ The

The booke to the papists.

Ye Papistes, peruse me in no wyse troughe out
Before ye refuse me, and iudge me to fyer.
Lest ye should excuse ye, and say, lo no dout
These new men misuse ye, for we much desier
That they would make answer, but answer they can not.
They speake not, they wryte not, for answer they haue no

The books frind to the booke.

Speack on and spare not, and feare not the fyer.
If fyer say we shall not make answer with pen,
Thow shalt see the papists want that there desyer.
The printer doth promis, for two copies tenn.
Wherefore let their fury, broyle, burn, and spare not
They shall not lak answer, though they bragge we dare no

* * *

5

10

10

whole

allsgarioz
before of 179
Hapnys of 179

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The grounds
of the papists be
uncertayn.

*pistels testi-
monies.*

Martyn say-
leth apon yng
henry the viij
the queens fa-
ther.

8

whole hope apon Traditions/ Customs/
Cannons/ Lawes/ and inuentions of men
and apon the vsurped name of the church
and apon thaucthoritie of suche booke
fes as eyther be not in deed/ or els of
learned men suspectid not to be wrytten
of such authors as there names and
els do pretend. As apon the Can-
ons ascribed to the Apostels/ Apon
Epistels which all men of iudgement
may euidently see be counterfect and co-
red / with the auncient name of Clemens
and such lyke pithles testimonies and
fes.

And againe on the
ther syde yf I begynn first with the
worthie Authoritie of the scripture
whiche vniuersally teach and proue
purpose/ yet in sondry places by Martyn
euidently wrestid from the proper sense
and meaninge of the holly gost : I
must I refuse to folow Martyns or
who beginneth his booke with a charge
of raylinge / stuffed vp with as many
as there be lynes. In the which charge
he is so blynded with furre / that he
cann not temper his pen from rayling
apō the famos prince Kinge Henry
VIII. and ffather to the Quenes

ee: vnder the name of the Emperour Michaell Paleologus and his vnkell.

And also it may be that then myne aduerfaries/whose delyte is in euell speakinge will saye that I vse a sleight in refusinge Martyns former order (I meane off his allegacions and reasons that he would seme to make/but his raylings/I will leaue to himself) and that I seek refuge for the feblenes of myne answer at the darrenes that must ensue apon the confusion of his matter. Thus might tonges talk when they are (as they be) tykelled to speak vntrewly though the same tonges be tied fast enoughe / When they see the lyke deuise practised aswell by S.

Gardiner of late lord chaunceler in his wicked treatise made against my lord of Caunterbery hys first book and in other his vayne ad vngodly wrytings against Bucer and suche lyke/as by S. Smyth/ and Martin himself/in his XI. XII. XIII. chapters wrangling against the godly mariadge of preests defended by my booke wiche I wrote aboue seauen yeres ago. So that if I wold folow this sleight yet shuld I haue them for an example.

But shifts nede not to be sought/sauin=

A iiij ge.

Sleyghtes vsid
by Bishop Gardiner and other
papists in ther
wryting.

offer

hardnes of
hearte vbi
pnyssint
of fith.

not

offered by the aduersary: therefore haue I
 determined to beginn where Martyn
 for beginnith/ and to goe on/ as he goeth/ ad
 sid to answer / where he reasoneth (if the
 matter be worthie answer) and to aduer
 tise you of his falshod when he plaieth
 the Sophister/ though he very fondlie as
 you shall well perceane. And When
 he maketh a lye to tell hi playn his fault.
 Whiche thinge beinge by his own words
 declarid/ Without further reasonge may
 be answer sufficient. Wherin if I seem
 somthinge round and vehement in ans=
 wering him / or mencioning any other:
 Consid sincere reader the cause to be the
 veritie of Gods word / and because his
 impugninge is not only fond and folishe/
 but slaundersome and maliciose wherby he
 professeth himself to be an open enemy
 to gods trueth / therefore I doe not/ but
 thyn indifferencie shall iudge that I say
 to lyttell/ and do vse him more reuerently
 then his arrogant folly doth deserue/ and
 that vehemencie whiche I do vse/ is groun
 ded apon Saint Paule saynge / Delin=
 quentes coram omnibus argue / rebuſe
offenders openly. Now trustinge that
 this excuse shall content those/ that looke

A v for

The order
 which the au
 thor intendeth
 to folow in this
 first booke.

1. Tim. 9.

me my selfe be
credited no
further for
the further
will beare

Colloſſ. 1.

1. Timoth. 2.

for the authorities of ſuche ſcriptures to
be firſt placed as make for this purpoſe/
in the beginninge of my booke: I beſeeche
the good reader / to lay affection aſparte/
and to open and apply the ſingelnes of
thy mynde / and vnderſtandinge / and that
thow wilt not geue further credit either
to me or Martyn / or whoſoener ſhall
fauor either parte / then the trueth it ſelfe /
taught by gods holly ſpirite in his euerla-
ſtinge worde / ſhall inwardly moue and
ſtirre the. And take good heed good
reader that neyther of vs deceaue the by
philosophicall argumentes / or vayne So-
phiſtrie and craftie fallacions / and by re-
aſons grounde upon the conſtitutions /
ordinances / and lawes of man / and not
of God but contrary to his word writtē /
for ſo mayſt thow be led away from the
Chriſtāe trueth : as Saint Paule witneſ-
ſeth. And alſo marke wheather parte
is moſt dryuen to ſhiftes / and to the wry-
thinge of the ſcriptures and of the moſt
auncient counſels / and Doctoures. And
note further wheather of vs leaneth apō
prophanas inanitates uocum, vayne words / ſe-
kyng in words by wrangeling / to main-
tain his opinion and wilfulnes. And the
ſo

so stand or yeld/to him or me/as thy vnaf-
 fectionat spirite and grounded iudge-
 ment shall rule the: in such sort that thy
 consciēce may be spotles in the latter day
 when Gods iustice shall charge thy con-
 science/with the vprightnes and indiffe-
 rency of thy dealinge in this controuersy:
This my request is not only counselid but
also commaunded by the holy Apostle
Saint Paule Coll. ij. and ij. Tim. ij. to
all suche as professe the name and the re-
ligion of Christ/and mynde/ ὀρθοτομεῖν .i.
vprightly to walk in the word of trueth.

Wherfore trustinge that both thou art
 willing and ready to follow his holly ad-
 uertisement/ and that euer as thou perus-
 est our doings/thou wilt haue it in fresh
 remembraunce / I will turne my talk
 from the/to Martyn. Beginninge as
 he hath begon with the tytell and preface
 of his boke. The lyuinge god graunt
 that nothinge may passe my penn/whiche
 shall not sound to gods glory / and the
 profit of his peple/and to the cleare ope-
 ninge and trew defense of his holy word
 and infallible treuth.

The

The first Chapter:

That Martins booke is vnmeet to be
dedicated to a Queen.

First touchinge the tytell and prefaze of your booke your intēt is Martin (as it apeareth by thesame) to proue that the mariadge of priestes and professed parsons is not only a thinge altogether vnlawfull: but also that ther mariadge is but a thinge pretensid and indeede no mariadge. And you thinke you haue made so wittie a discourse/and so profound a resolucion / in this so weghthy a matter/by your clarkly wisdom: and Sophisticall cūninge/that you can fynde none so worthy a parrone/to whome ye may dedicate the first frutes of your fantasy as not only to a Queen/but also to a virgin Queen/as by the end of youre prefaze more playnly apereth. Not doutinge belyke the offending of her graces eares with your vngodly and vnchast beastlynnes and raylinge. As when you vse the termes of detestable bawdry/of stinkinge lechory/of beastly bichery/of concubines and of common strumpets/of lecherose and filthy beastes/ and of your heathenische ruffianlie

Martins filthy and vnchast talke in his booke dedicated to the Queen.

ffianlyke/and abhominable talke in abu
 singe the words Carnis resurrectionem.
 .i. the resurrection of the flesh/ beinge a
 necessary article of euery Christian mans
 faith/to the stirring vp of nature in mans
 body/ neyther with an infinite number /
 of such lyke and more wicked tearmes/
 with whose rehersall I am more then as-
 hamed to occupy my penn/ but that it is
 meet your lewdnes should some thing be
 knownen and disclosed. Neyther do you
 think belike that she wold be offendid
 with youre shameles shiftes / vnder the
 protection of her name/nor with your e-
 uident wrasting of the trueth / and most
 manifest and open lyes / aswell apon the
 holy and sacred Word of the everliuinge
 god/as of the learned fathers/ and aunce
 at wryters/and old Cañons in the church
 of god/of whiche lyes / flaunders/sleig-
 htes / wicked / and vngodly raylinges
 only and of nothinge els / the whole bo-
 dy of youre booke is raked vp together as
 a stincking dunghill that is heaped of
 sundry soartes of filth. Oh lord/is ho-
 nestie so much decayed/ that any mā dar-
 eth be so bold to occupy the chaste eares of
 any Christen creature / but chesely of a
 Queen

Martins bee
 astli abusine
 ge of a peece
 of the crede
 in his booke
 fol. lxxij.

Queen with suche whorishē ad ethnicall
 talke? whither hath thy boldnes caried
 the Martyn? Seest thou not/that sha
 me hath not made the shrynke/to seeke
 for defence of thy beastlynes at the hand
 of the chese power? No mā lyuinge(that
 conceaueth good opinion of her grace)
 can thinke other wise/then that ether she
 neuer red thy booke/or that she will not
 suffer thy boldnes to goe unpunished.
 But be it that she wold/yet assuer thy self
 of this /though she of her fauor towards
 the/will wike at thy wickednes/ say what
 thou shalt / yet will God and all god
 ly learned men/ouerloke both the and
 thy doinges/and know by that thou sa
 iest what maner of mā thou semest to be/
 ad iudge by that thou shuldest say/what
 maner of man thou oughtest to be. Thy
 booke hath betrayed the Martyn/for thy
 fondnes/was not knowne befor it came
 abroad / but assone as that shewed it self
 in mens hands/they might easely percei
 ue/that in playnge the Christmas lords
 minion in new colledge in Oxford / in
 thy soles coat that thou didest learne thy
 boldnes/and lost thy witt / and began to
 put la

Martin used
 herely to play
 the sole at Chri
 stmas in new
 Colledge in Ox
 ford.

out of all shame and to put on all impudencye. Thus beinge indewed with the very properties of Martion the auncient Archeretique / and enemy to all Matrimonie (with whōe though he thow agree somewhat in name / yet is that agreement muche more in opinion (as in proces by Gods grace I shall plainly prove) thow thinkest thow maist play thy parte abroad now / as thow diddest at home then. But when thy folowers and fauorers shall eftsones perceaue / that they shall be accessory to thy folly / if thy colours being disclosed / they continew in flattery of thy doings : Then shame / if they be not past shame / shall make them shynke from the / and dryue them to lament both their owne case and thynne / for suffering affection so to blynde their eyes / that amongst so many wyse men they haue folwed such a fole. None that floueth the Queen can think that she could read thy booke without blushing cheekes / wherfore reason semeth to say that in hauinge no leasure her self / she causid thy booke to be perused bi sōe other / apō whose report if they were hōest mē / and not her flatterers / or thy folowers (as many of them

The Queen
ought to take
heed of filth
lyrics.

them be that remaine about her) thy booke should neuer haue ben allowed / for a noyding rebuke that therby might redound to her grace hereafter: Wels if by pleasure were that this euell argument against the holy matrimony of prestes should goe abroad vnd her defence / then the same / though it be an euell matter / shuld haue as good a visor put upon it as might be / and that in suche sorte as though the world that now is / may perceaue how by zeale she is caried to sancte superstition / yet that the posteritie which shall folow this age might vnderstand she reioiseth not in such vyle and filthy spirites / though lyeng were allowed by reason of her ignoraunce. In this and all other things her grace may doe what it lusteth so farr and so long as God will permitte and suffer / but your raylings and lyes may not be left vntouched / though your book were tenn tymes dedicate to the Queē / lest through your falshod and lyche truethe it self might either be hyd or hurt.

Wherfore I will presently turne my pen from your preface to the tytell off your booke / for youre preface is nothinge els but a paper full off poyson prepared to infecte

prince
ne

princes eares. The matter therin con-
eyned I will differr to be answerd in
the body of my boke/where it shalbe eui-
dently declared that all your promesses
were made be lyes/all your reasons ray-
sings/all your wisdom wrangling/and
all your doings/deceyt full.

The Second chapter.

An examination of the tytell of Mar-
tins book/wherin is proued by sundry
reasons of the scriptures / and auncient
doctours / that the mariadge of priests
after priesthod/is not only a mariad-
ge/but also is lawfull and godly.

The tytell of your bok is not vnlike
to a Tauerners wyne bushe hanged
out for a shew/wher ther is not one
drop of wyne/or at the least way of no
good wyne in the Cellar. For as the bus-
sh maketh the people beleue / that some-
what is there /whiche in deed is not : So
is it with the tytell of your booke/and al-
so with euery chapter in the first lea-
stassembled For the reader shall well perceave
that no one thinge in the whole booke is
newly performed / that gloriosli in the
tytell of the same without feare is pro-
messed. The triall wherof shalbe pro-

B ued

*Martin pro-
messeth much
but performeth
nothing.*

The Tntell of
Martins booke

That the mari-
adge of priests
be not only mar-
riadges but also
good and law-
full.

*a questio to
Martin*

Martin con-
futed by the
Queens proce-
dings.

is

ued in my proces. But one thing in this
first frunt I may not wel omitt/ because
in youre Tytell of youre booke it is so ma-
toriose/ and in your body of the same / not
whit remembred. wherby it may appere
are how trew you be of youre promesses
the tytell of your booke saith that it is.

A Treatise declaringe and plainly pro-
vinge that the pretended mariadges of
priestes and professed parsons/ is no mar-
riadge but altogether vnlawfull/ etc.

Note good reader that Martin saith
not only that the mariadges of preestors
be euell and vnlawfull mariadges / but
he saith plainly that they be no mariad-
ges. I pray you master Doctour (if he
may be so bold with you) answer me by
your law without Sophistry / (for your ig-
logique is so litell that no man nedeth
regarde it/ and your diuinitie much lesse
as your booke beareth witnes.) Answer
me I say by your law if you haue any
this reason: where there is no mariad-
there nedeth no diuorse / but the proce-
dings off the Queen and the bushop
and of all the lawiers in England declar-
re that a diuorse is nedefull off priestes
riadge before they be again admitted.

ministry/or that the wyf may marry
in : Ergo the Queen the bushopes
all the lawiers in England conclude
priests mariadge is a mariadge/ cō
y to your resolution: my reason stan-
deth upon this ground. *Priuatio ante requi-
situm.* The taking away of a thing
presupposeth that such a thinge there
is.

And the breaking of a knot/
meth that there was a knot in all o-
r mens iudgements / I know not
that it doth in yours. And that such a
dorse was nedefull the lawiers them-
selves declare/grauntinge that such a so-
lemne act as matrimonie is / can not
without another solempne act be vndon
in / wherof the lerned lawiers were
ignorant though it be french or he-
brew to you.

Secondarilye. Yf the mariadge of
priests in England were no mariad-
ge then is there diuorfe no diuorfe: for if
there be a mariadge and a diuorfe it foloweth
that they be all gods enemies who either
doe or suffre in England priests wy-
ng to mary againe other husbāds se-
ing the diuorfe is not for adultery.

Thurldy Yow popishe Heretiques

B u say

Martin se
meth not to ag
ree with the
rest of the pa
pists.

D. Stokley
bushop of londo
Christened a cat

The papists
grant Christen
dom to bellis/
and deny ma
riage to priests

4
Optatus aga
inst/ Martin
who wrote ab
out 1000. yere
gon. contra Do
natistas hereti.
libro vi.

or

say that mariadge is a Sacrament of
new Testament though in deed it were
stituted in paradise before Adams tr
gression/and therewith also you mainta
ne and defend that *Sacramenta conferunt
gratiam ex opere operato*. the Sacraments
ferr grace by vertew of the worke wo
ught. And apon that ground ye Chris
tians/and churches/ etc. as D. Stok
ley bushop of London Christened a C
wherof by tryall king Henry the viij. m
assuerid. But if this being(as ye ten
it) a Sacrament of the new Testam
and ministred by a minister to a priest
a maiden/be not able to make a mar
riage/then shuld not Sacraments conf
grace *ex opere operato*. i. by the work
ught/whiche amonge the Papists
great absurditie and inconuenience. D
Optatus the great learned/auncient /ad
ly wryter(whom you alledge as one
maketh for your purpose/and therfore
you not with honestie refuse/him)sayt
his sixt book against the donatists. *Sanctificatio
in uocatio nominis Dei, ipsa in uocatio sanctificatio
et quod pollutum esse uidebatur*. That is)
there be an inuocation or a callinge ap
the name of god /the very inuocatio it
sanctifieth and maketh holy that whic
sem

ed to be vnclean. Whiche words of
 status by you (though in other matter
 proued/whom also I most gladli allow)
 to playnly that if the mariadgc of pri-
 were a thinge vncleane (whiche no
 out heretiques durst euer to say) yet be
 same by meanes of the inuocacion of
 s holy name made cleane puer and ho
 f your ground be good which I haue
 dged/that the Sacraments do confer
 race by the work wrought/ but what
 er your grounds be/this must be trewe
 it is sanctified by the word of God
 praier/as I shall hereafter shew mo
 lainly in whiche sense Clemens A-
 li. 4. πρὶ ἁγίου γάμου. taketh it saiēg: That
 ἁγίου γάμου ἔστιν ἡ ἐκ τῆς λέξεως τοῦ
 riadgc is made holy whiche is conclu
 by the ministry of Gods word/etc.
 ightly it apereth by the popes own de
 s that Pope Syritins being our ex-
 ne enemy and one of the first that for
 the mariadgc of preests di. 82. C. Plu-
 s / spekinge against the same mari-
 es asmuche as he may / calleth the
 sts wyues suas vxores, there own wy-
 /whiche thinge he wold not haue do-
 beinge there aduersary/if he had ta-
 there mariadgc to be no mariadgc.

B iii And

Clemens Alex
 rand. in his iiii.
 booke. πρὶ ἁγίου γάμου.

Timothy. 4.

Pope Syritis
 us against

Marcyn thou
 gh/he be our ene
 my. D. lxxiiij.

cap. plurimos. calling

the priests wyues
 for aduersaries

It playn prof
that pope Syri
tius did not iud
ge the mariad
ge of priestes a
fylthy thinge.

The Nicene
counsell against
Marryn.

3

7
D. xxi. c. An
te triennium
Another bish
hop of Rome
against Mar
tin.

8
D. xxiij. Dia
coni Marryn
the pope against
Marryn your
leind lawier.

23

And to make the thinge more plain
self same Syritius in that very place
keth a distinction betwen those child
whome priests had / *a proprijs uxoribus*
there owne wyues and those child
which they had *a turpi coitu* / by vnlaw
meanes. Here Martyn you see the p
himself against you. Item one of
first ad most auncient counsells after
Apostles callid the Nicene counsell /
leth the mariadges of priests / *legales*
tias lawfull mariadges: when sugge
on was made that priests shuld not
with there wyues / they determined
ge / legales nuptias ammodo ualere uolimus.
will that lawfull mariadges from h
forth shall stand in force.

Item Gregory another bushop off R
wryting to Peter Subdeacon of Si
saith *Durum est* etc. It is a hard thi
that such Subdeacōs as haue not for
the guift of sole lyfe should be compe
to absteyn *A suis uxoribus* i. from t
own wyues / in the which words (t
own wyue. *¶* man can denye / but
by Gregorius iudgement the maria
of a priest was a mariadge.

Item Pope Martyn being 647.

after Christe sayeth. *Tanta est uis in Sacramento Coniugij, ut nec ex uiolatione uoti potest dissolui ipsum coniugium:*

So great a strenght is in the Sacrament of matrimonye that the mariadage can not be dissolved after the breche of the vow.

Item Epiphanius contra Catharos heresi 59. speking of them that haue made a vowe and afterward turn to mariadage / sayth.

Melius est lapsum à cursu palam sibi uxorem sumere secundum legem, & sic rursus ad Ecclesiam induci, uelut qui mala coperatus est, qui lapsum & fractum, & obligatione opus habentem, & non quotidie occultis iaculis sauciari ab improbitate quæ ipsis à Diabolo infertur.

Yt is better (sayeth he) for him that is fallen in his course (meaning them that can not continew in the thinge that they haue vowed) to take a wife openly accordinge to the law / and so to be restored to the church again (as one that before hath done euell / as one that hath fallen / and hath been broken / and hath now need to be bounde) and not dayly to be inwardly wounded by secret dar=

B iiij assault

Mariadage made after the vowe must be kept though the vowe be broken.

Epiphanius a greke wyter against Martin 375. yere after Christ.

Note the termes reader secundum legem a vetary may take a wyfe according to the law.

*a vetary
is not a
priest*

The mariadage of a priest made after his vowe is good.

mariadg after
the vow is law
full by Epiph.

10
Saint Austen
against Mar
tin / falsified by
Pighius.

pighius
betwixt
Staverton

assault them. Lo here Epiphā. doth not And
only allow mariadges of priests and votaries before priesthode and vowing / but also after priesthod and vowing / and nameth the mariadg done in such case lawfull / and that mariadg after there vow is broken / is a meane to restore them again to the churche / if they were fallen from it by breakinge of there vow. So that you see by Ep. iudgement / that the mariadg of priests even after there vow is not only a mariadg but also a lawfull mariadg. And this place of Ep. answereth fully all other places of him which by Martyn and other Papists be wrythed to the contrary. Item Saint Austen in his booke *de bono uiduitatis* maketh a plain resolution in this matter aswell against Martyn as against all the rest of the popishe rout in Christendome / where speaking of the that mari after they haue vowed / he saith in plain words / *Non ipsae nuptiae uel talium damnandae iudicantur* / (that is) the mariadg even of such as marry after they haue vowed are not to be condemned. This place of S. Austen is falsified by Pighius controuers. 15. wher for (uel talium he hath craftily put in (uelut malum) wherapō the whole matter standeth. Oh false papist. And

And a litle after S. Aug. saith. Proinde
 qui talium nuptias dicunt non esse nuptias, sed poti-
 us adulteria, non mihi uidetur satis accurate & dili-
 genter considerare quid dicant, fallit quippe eos
 similitudo ueritatis etc. and shortly after he
 saith. Fit autem per hanc minus consideratam
 opinionem, qua putant lapsarum à sancto propo-
 sito foeminarum, si nupserint non esse coniugia, nō
 paruum malum, ut à maritis separentur uxores
 quasi adulteræ sint, non uxores: & cum uolunt e-
 as separatas, reddere continentiae, faciunt maritos
 earum adulteros ueros, cum suis uxoribus uiuis, ali-
 as duxerint &c. The English of all this to-
 gether is this. wherfore they that say the
 mariadge of suche (meāing of them that
 marry after they haue vowed) is no mari-
 adge but rather adultery / me semeth they
 do not advisedly and diligently enough
 cōsider what they say / for they be decea-
 ued by an apparance of trueth for by the
 means of that folishe opiniō wherby they
 thinke the mariadge of suche professed
 women as haue forsakē there vow / is no
 mariadge if they mary / there commeth
 no small inconuenience. which inconuen-
 ience is this. wyues be separate frō their
 husbands as though they were whores
 and not wyues. And when they will resto-
 re the diuorced to sole life / there husbands

B v are

That the mari-
 adge after the
 vow broken is
 a good mariadge
 plainly pro-
 ued by S.
 Austen.

Saint Austen
 saith that the
 Papists know
 not what they
 say.

Here be Mar-
 tins very wo-
 rds confuted by
 Saint Austen

are cōpelled to be veri adulterers / whē th
re owne wyues beinge alyue they marry
other husbāds. Here thou seest Marti
cōfuted by S. Austens own words Wh
che do not only make a plaine confutati
on prouinge first that priests mariadges
be mariadges / but agreinge fully wit
Epiphanius and the rest by me before al
ledged / they also declare Saint Austen
mynde that such mariadges as be made
after priesthode / be good and lawfull
mariadges / And that there wyues in
the case be there lawfull wyues / be the
own wyues / and that there wyues be n
whores / And that it is not lawfull so t
dinorse the parties that either of them
may marry other parsons. Yea and in
the same place / Saint Austen answereth
there fond obiection which say that vota
ries be married to Christe / and therfore they
can not marry againe / whiche in this pla
ce I will leaue owt / least I shuld be tedio
se / mynding hereafter to alledge this pla
ce more largelie / for satisfinge of such as
think we haue nothinge in the old Doct
tors that maketh for our purpose. But
one thinge I pray the gentle reader / be
fore thou forsake this peece off Saint
Austen

Saint Austen
saith they be de
creaued which
hold opinion
that priestes or
votaries may
not marry.

Austen Consider how earnestly in this my allegacion Saint Austen chargeth our aduersaries with dulnes and ignor-
aunce/ Consider how he tanteth them as talkers they wot not what/ Consider how in plain words he sayth they be deceauid.

And when thou shalt reade or heare them bringe in Saint Austen against vs/ set the reason of Saint Austen to make them answer / and if they will not / with this reason be satisfied: Then let them harken to Saint Austen where he saieth they be vnlearned and without aduise-
ment/ and that they say they wot not what.

Now leauinge the confutation of Mar-
tin any further in this point by auncea-
t counsels and Doctours/ I haue thought
good to confute him also by the sacred
scriptures of God. Out of whiche one or
two reasons/ shall suffice for this present
because habundance off matter otherwi-
se hath made me tary so long about so lit-
le.

11.1. Tim. 4.

Saint Paule 1. Timoth. 4. speaking of
marriage and meats sayth thus. Every
creature of God is good to the faithfull
and none is to be refused being taken with
thanks giuinge/ for it is sanctified by
the word off God and praier.

Martin confu-
ted by the scrip-
ture.

This maior or ground we haue

The heretiques
Saturninus
and Basilides
wer enemies of
mariadg read/
Theod. lib 1. de
Hæreticis fab,

1.

2. Tim. 3.
Tit. 1.

2.

1. Corinh. 7.

*a general
sentence*

3.

(3)

haue of Saint Paule/whereunto I add
this minor or meane proposition. Bnt
mariadg is a creature of god/that I am
suer yow can not denye/onles you will say
mariadg is a creature of the denell as
the old heretiques Saturninus Basilides
and there folowers did. Wherupon must
folow this conclusion/ Ergo mariadg
is good and not to be refused being take
with thanks geuinge for it is sanctified
by the word of God and praier. This
sound Sylogismus proueth plainly that
the mariadg of a prest is not only a mac
riadg /but also a good mariadg/and a
good thinge for it is sanctified by the
word of God and praier. Wherby Mar
tins assertion (that it is no mariadg) is
fully ouerthrowen. Yea and Saint Pau
le calleth the bushop / priest/ and deacon/
by the name of husband/and there iokes
fellowes by the name of wyues/and saith
the bushop must be the husband of one
wife/and like wise the deacon. And fur
ther he saieth for the avoydinge of fornic
eacion let euery man haue his wife etc.
In which generall sentence/priests must
be comprehendid/if they be men. Yea and
there mariadg not only a mariadg but
also an honorable mariadg or els cā not
mariadg.

ma
Sa
13.
you
ge
act
Q
de f
tha
ad
reu
of
ad
ad
ca
bu
pe
ne
no
do
fo
b
n
a
c
y
t

mariadgē be honorable in all estates/as
 Saint Paule wryteth to the hebrues the
 13. Chap. And I pray you what neded
 you to make more adoe/if priests mariad
 ge were no mariadgē? what neded an
 act of Parliament/in the first yere of the
 Queē's reigne to repeale the statute ma
 de for priests mariadges? And why doth
 that act name it the mariadgē of priests/
 and not a pretēsed mariadgē/ as yow doe
 reuokynge the mariadges by the name
 of mariadges/and not of pretended mari
 adges? And last of all/ yf prests mari
 adgē be no mariadgē as you say: what
 cause I pray you had the Queen and the
 bushopes to deprive the married busho
 pes and priests of England from there be
 nefices? They were not deprived for ig
 norance in Gods worde/neither for not
 doing there dewtie/nor for gluttony/ nor
 swearing/nor dising/nor huntinge/nor
 buggery/nor whoredome/for these be cō
 mon faultes amōgst all your priests now
 a daies/ And a benefice and any of them/
 or all of thē be so compatible/ and may so
 well be enioyed together/ that any popish
 priest may quietly haue those faults and
 there benefice together without deprivati
 on. Other fault there is none knowne/
 but

Heb. 13.

The married
priests of Eng-
land were depri-
ved without a
cause.

The married
priests had the
consent of the
Kinge the Par-
liament/and the
Realme.

but only that they were married / thoughte
for the lawfulness of there mariadge be-
syds Gods plaine word and godly Can-
ons and Doctours / etc. They had the
consent of the kinge the supream head
vnder Christ of the churche and of the par-
liament and realme/and that oyned with
the consent of the congregacions assem-
bled where they were married/and for the
testimony of the kings consent and oth-
ers both of the nobles and commons /for
lawfulness therof/ many of them receauid
benefices after they were married / at the
Kings and other nobles hands. All this
lawfulness notwithstandinge I say other
cause haue ye none wherfore ye depnyed
the priests of England from there bene-
fices but only that they were married.

a full an-
swer to
martins
his points

Now cum you forth and say that the
pretendid mariadge of priests is no ma-
riadge. wherfore it must folow that the
pretendid cause in England of priests di-
uorsment is no cause/and that the priests
be put from there liuings without a cau-
se/euen by your own supposall / if the ma-
adge of priests be but pretendid (as you
put it) how much more then without a
cause/being very mariadge in deed ? as
is prouid / and without controuersy as
mongst

33
mongst men of knowledge / and vnder-
standinge / euen of your own sort / as is be-
fore shewed: Yf therfor without a cause
/ then be they / either way / both by your
old supposall / & in very deed / the trew pos-
sessours of there benefices still / though
either by violence & extorsion enioy the pro-
fits of there possessions. whom
I wold should right well note that like
as princes and rulers be subiect to chaū-
ges / and that death assone knocketh at
the doer of the riche as of the pooer : So
a mans right dieth not. And law in a-
nother world will charge the transgres-
sor / though he case in this world so flatter
the conscience / that God is for gotten ad
the flesh make full mery. what is extorsi-
on? if this be not extorsion? to put out of
goods and linings one without a cause /
and to thrust in another without a iust ty-
tell? But all this cannot suffice you / on-
les ye may please your throte and eares /
with cryeng out vpon vs / theues / heretiz-
ques & Traytours / etc. When you haue
taken frō vs both our cuntry / our goods /
& most lawfull possessions. Yea and all
that we haue sauinge God alone / whom
with his word ye haue left to vs / & drye
nen away from you / to our comfort and
your eternall shame & perpetuall infamy.

The Papists
be extorsioners

But to retorne againe to the Tytell of
Martins booke / I thinke it sufficientl
prouid / that the mariadge of a priest
professed parson is a mariadge (to the
open shame of Martin and his fauorers
aswell by argumētts deduced out of Gods
worde / and manifest authorities out of
old Doctors both greke and Latin / and
testimonies of the popes themselues and
of there own lawes / as by the uery proce
dings of the Queen and the bushopes in
England in these present daies. And by
the way also it may somewhat appeare by
the indgement of Epiphāius / and Saint
Austen etc. that the same mariadge / is
not only a mariadge / but also good / laud
full / and godly. which point I thought
requisite somewhat to touch in the begin
ninge / for satisfieng of suche as either
wold gladly / but yet haue no leasure to re
ad all the rest of the proces folowinge
or els of suche as wold fayne haue there
hunger easid with somewhat in the begin
ninge / wherby the payn of expectacion for
the rest might be / though not vtterly ta
ken away / yet some parte aswagid. Now
will I searche what Martin sayth in his
first chapter / which beginnet on this
wyse.

The

33

The third chapter.

The beginning of Martins first chapter
is confuted and his sleight in makinge
false grounds is disclosed.

¶ The fellowship and company of a wo
man be in a spirituall man a mean to
perfect religion/etc. Because in your
booke almost vniuersaly you abuse to a
wronge sence/sondry words which may
be ambiguosly taken/and so by equiuoca
tion and Sophisticall deceyt deceaue the
reader/as the termes/Chastitie/virgini=
ie/mariadge/whoredome/heresy/here=
tyque/Lechory/Churche/Traditionn/Coū
cels/Doctours/vniuersall cōsent/vowes
Judgement / Spirituall men / Carnall
men/and a great nomber of suche lyke I
shalbe otenfymes forced for the help of
the vnaquaynted reader/(least he be car=
ried away with such Sophisticall sleights
and deceytfull practises into the opinion
off you Papists/): to open the same words
by playn distinction/as place shall requy=
re/that the falshod taught by the Papists
and the Catholique doctrine taught by
C Christ

Martins
words.

Martins
sleight in vsing
words, that mai
be diuersly ta=
ken to a wrong
sence.

*Martins
sleight in
using words
to be noted*

and his Apostles and vs/ may more evidently shew it self and apeare. wherein though I shall somtyme trauaile more largely then shall seem nedefull for answer yet doubt I nothinge but that I shall deserve pardon of the reader/ because it shall by Gods help/ not be without some profit/ for in this discourse I mynd not to iyn with Martin alone (being a mā as semeth altogether ignorāt in diuinitie not oly the autho: but rather the peñer of this blasphemose booke) but with all the ofrest the popishe sect/ who haue bene either his helpers in it / or maynteiners of the lyke heretical opiniōs. After this aduertisemēt/ the reader shall note/ that the cōmon practise of Martin & suche as he be/ is/ to make the ground and foundaciō of there reasons apōn words and sentēces either of there own fantasying / vsing the as things allredy prouid: or els wrythed far from the mynde of the speaker and wryter for the maintenauce of there manifest heresies and blasphemies / which craft of theres is both profittable and necessary to be disclosed / wherfore in the very first beginninge of this chapter I maye not suffer Martin to turn the name of a Spirituall man / away from all married men to the only shauen and popishe ge

The craft of
you papists is
to make false
grounds and to
wryth the mynde
of the wryters

Martin abuses
the name of
a spirituall man
to deceaue the
reader.

And now to
the next
chapter.

ration. For the reader shall vnder-
 stand that all be spirituall men which be
 with Gods spirite. And he who hath
 more habundance of Gods spirite is mo-
 re spirituall. Of a like maner: Saint Pau-
 speaking to the married sort in Rome as
 well as to the rest/ said uos non estis in carne,
 in spiritu: yow be not in the flesh but in
 the spirite: And Saint Ihon in his
 8th chapter nameth all to bee spirituall
 that belue in Christ/ for fleshe and blond
 is not able to bring forth such a spirituall
 child. And if the outward admission were
 able to make a man spirituall/ than
 Judas and suchlyke / who had the
 outward election (yet inwardly folowed
 the spirit of the flesh / and the denill) be-
 worthyly called spirituall/ But our Sau-
 our Christ reasoning with Nicodem ma-
 keth a playn profe by euident demonstra-
 tion that only such as be indewed with
 Gods spirit/ be worthy of the name Spiri-
 tuall/ and that such as be not born of Gods
 spirit/ be not spirituall/ but carnall. And
 in the same place the lord hath geuen a
 generall resolution that no man can en-
 ter the kingdom of heaue/ onles he becom
 spirituall man/ and be born a new not on-
 ly of water / but also of the holy gost.

E 4 Where

Rom. 8.

1. Corin. 2.

What is a spiri-
 tuall man.

Iohann. 1.

not true
 pernamed man
 by not a
 spirituall man

Spirituall.

Iohannis. 3.

A married man
 may be a spiri-
 tuall man.

born of water
 and of the holy
 spirit

Martins doctrine
robeth all
married men of
the spirite of god
2. cor. 6.

The agreemente
of the papyſtes
with the hereticks
named

36

Wherfore yf it were trew that the clark
that lacke wines were the onely spiritu
sort (as Marti here taketh it) the shoul
all the married people aswell Papistes
other / aswell kiges / Princes / as other
al sortes / lose the benifite of regeneraci
and be excluded from Gods holy comfo
and being men not spirituall (as Mart
termeth them) should be vnmete temple
in whome gods spirite myght dwell / an
finally vnable to entre the kyngdome
heauen. But the scriptures of God kno
no suche distinction betwene the spiritu
and the temporall or worldly / as the Pa
pistes haue fantasied and deuysed ther
to increase amongst the people the cred
of heire shauen and wineles generacio
whome onely they cal spirituall where
they be onely spirituall / *secundum quid* / th
is notte in deade but *abusiue* / they be calle
spirituall for: theyr aparell / and office / be
otherwise altogether carnall. But in th
point the papists agree fully with the
heritiques named Massiliās / or in grek
ἡσυχασται who would not lay theyr hād to an
kynde of labor / and their reason was (as
Theodoret witneseth / lib 4) because the
named them selues *πνευματικῶν* (that is
say) spirituall menn / excluding all god
me

nenne from that name (spirituall) as the
Dapystes doe. Martins reason runneth
as though that a man can not be a spi-
rituall man who hath a wyfe.

Can such talke tend to any other ende
then that mariadge is vncleannes euen in
them that be no priests: you wold thinke
paradventure that no suche absurdite can
passe Martins pen / but as ye shall finde
he same in sondry other places so shall ye
inde it speciallye in sence / as well in the 20
leafe where he aleadgeth that mariadge
was diswaded by Constantine : as in the
8. leafe pag 2.

Wher he maketh a loud lie of the scrip-
tures inforcinge himeselfe to proue it / by
these wordes where he saieth. The scrip-
tures cal it in a married man vncleannes to
lye with his owne wife. By the whiche
wordes ye maye see what a lying beaste
Martin is / for it is euident that the scrip-
tures in the 13 to the Heb. doe call the ma-
ried mās beed *ῥυπαρὸν ἀνδρῶν* an vndefiled
bed / a pure / a clean / and an vnspotted bed
and suche a bedde / as a spirituall manne
that is to saye any manne who is indued
with Goddes spirite (as I haue declared
maye lie in. Yea suche a bedde as he must

E 3

and

Mart. holdeth
that mariadg is
vncleannes in the
temporal person

Martin belieeth
the scripture.

Saint Paul
sayth Heb. xiii.
the married mās
bed is cleā and
Martin saieth
contrary that it
is vncleane.

All such as haue
not the guift
of sole lif/be com-
manded by S.
Paule to marry.

Mat. xix. Ep.
liij. i. Cor. vii.

all mē be
spirituall
and for
spirit of god
and yf god
doe so
to the
dying
according
to the
of the
the

Clemens Alex.
andrinus w^hi
serm. lxxv. li. 7.

and as he is commaunded to lye in/ yf he
haue not the guift of sole life/as by manifes-
fest and plain words / Saint Paule be-
deth and chargeth sainge γαμυσάτωσαν
the Imperatine mode / ἡ δὲ ἐν ὑμῶν
ταῖς γαμυσάτωσαν. / Yf they refrain not /
them marry/or (as if he shuld say) I com-
maund them to marry. Which comma-
dement is not geuen by Saint Paule
suche men as haue cast away the feare
God / but to suche as be indewed wth
Gods spirite / and therfore spirituall
Howbeit as no one spirituall mā hath
spirituall gyftes/ but eueryman hath by
proper or senerall gyft of God/ this ma-
thus/ and another man otherwyse: so hat-
not euery spirituall man the gyft of so-
lyfe as Christ witnesseth Matth. 19. and
for that cause is the holy state of matrim-
ny ordeined / that such as haue not the
gyft of virginie may lye in that hol-
state/without departing from the perfec-
tion of a Christen man. Which sayngt se-
meth to Martin a great absurditie. But
Saint Paule (ye see by his commaund-
ment) is of this mynde. And Clemens Alex-
adrinus (who wrote about 220 yeres after
Christ (describng the perfect Christiā a
spirituall mā / sayth amōg other proper-
ties

yfies / *ἡ γὰρ ἡδία, ἡ γὰρ πίνω, ἡ γὰρ με.* that is that
 he doth eat / and drink / & marieth a wis
 e: & for a profe of his saying he addeth /
 that the perfect Christiā may boldly / ma
 ry *ἐκείνους ἐχούσας τὰς ἀποστόλους* for asmuch as
 he hath (saith he) The Apostles for his
 example / Signifieng & declaring ther
 by both the cleannes of mariadge and that
 the Apostels had wines. And the uery sa
 me sayng in effect he hath in his third bo
 ke of the s^ae argumēt / whose uery words
 as they be wrytten in grek I will differe
 untill another place where they shall ser
 ue this aswell as other purposes. In this
 matter more profes be not requisite / con
 sideringe the cleannes of this doctrine a
 greeth fully with the preachinge of the
 most aunceant Doctours and wryters /
 whom Martins rayling tonge accusing
 vs / calleth with vs / new proceedinge prea
 chers: And yet somewhat more then ned
 eth is not vnnedefull for such as be so far
 re gon as nothinge almost will bringe
 them back again / whom I would therfo
 re should harken a litle further.

Yf a man should demand of S. Paule
 why he gaue this comādemēt of mari
 adge to suche as had receaued gods spirit

C iij and

Mariadge is
cleannes.

The Apostels
had wyues.

1. Corin. 7.

Martyn is a
gainst S. Pau
le,

*one canse
why he is
in the marriage*

Mariadge hel
peth the godly
man that hath
not the gyft of
sole lyfe to the
state of perfecti
on.

Gen. 1.

and haue not the gyft of sole lyfe? Can we
think he wold make any other answer to
that whiche he hath already made? which
is *melius est nubere quam uri*. i. it is better to
marry then to burn? wherupon it foloweth
that Saint Paules iudgement is contrarie
to Martyns: for by this his answer it
plain that the fellowship and company of
a woman is a mean to a spirituall man
steie him in the perfection of Christs reli
on. And that a single and a wyueles ly
to such men as haue not the gyft of abstin
ence / is not a mean to continew the spiri
all man in the same perfection / but rather
a means to bringe him to burning and de
struction: And it must also folow / that in
the second parte of Martins first condici
onall / he maketh a lowd lye / sainge. Yf the
fellowship and company of a woman be
a spirituall man a mean to perfect religi
on / etc. Then Christs holy Apostels and
the aunceant fathers of the churche haue
taught vs a wrong doctrine. For it is pro
uid both that the company of a wyfe or (as
Martin frowardly termeth it) of a woman
is a helping mean to make that man per
fect in religion who being without a wyfe
& laking that gyft / hath an imperfection
Of this doctrine almightie God is a wit
nes

nines saying/let vs make to mā a helper:
 r t Martyn holdeth that God made to him
 his a hynderer. And that this is no wrong
 er doctrin but a trew taught by Christ and
 his 'apostels : Thesome of that I haue
 tr said may be knit vp in this brese reason
 it thus. Saint Paule (as I haue alledged)
 o gaue suche in commaundement/as cold
 n not absteyn / to marry . But S. Paule
 li commaundid nothinge that might hin=
 ly er the perfection of a Christian mans re=
 in ligion. Ergo mariadg is no hinder=
 rit aunce to the perfection of a Christē mans
 be religion.

A Syllogisme

Yet then procedeth Martin further
 on the other side/beginning with a (but)
 and proceding with an (Yf) inferring cō=
 sequently two suppositions / and would
 therby induce the reader first to beleue
 that somme in England haue taught in
 king Edwards dayes the some of our reli=
 gion to stand in wiuing. And then secon=
 darily he sayth that Christ allowed suche
 as absteyn from mariadg though they
 haue not the gyft. What some haue ta=
 ught I can not say but this I am able to
 say/that it was no doctrine generally alo=
 wed/Therefore because both the suppositi=
 ons be most manifestly false it may well

Martyn belys
 et the preachers
 in kyng Ed=
 wards dayes.

C v appeare

appeare that Martin and his fellowes
seek nothing but matter wherupon to
wrangle/as the godly preachers in kin-
ge Edwards dayes/sought nothinge m-
re then to set furth the playne trueth
and the lawfull / and honorable Chasti-
tie of mariadge / how so ever Martin
vnchaste tonge/is not ashamed to babel

And when he hath raylyd a whyle
even in the very beginninge of his booke
then he departeth from suppositions
to fayer and flat lyenge/ lest all the
body beinge made of lyenge and
raylyng should lack a head/
lyke vnto it self. These
be his words.

The fourth chapter.

That the hypocrisy of the Papists hath
and doth deceane all men contra-
ry to Martins asserti-
on/etc.

Martin. . .

Yf a man will way the matter indif-
ferently the opinion of such can em-
ploy no suspicion of vntreuth / whi-
che

whiche seke nothing but austeritie of lyfe
and theyr own paine.

I marueile muche that Martin is not
ashamed to commend his sonde opinion/
with the fained austeritie & sharpnes of
the fatte bellied Priestes whom he wold
seeme to defende. All the world seeth that
there hole lyf is spent almost in nothin=
ge els then in eating and drinkege / in
ydell walkinge and pastymes / ad in pro
uidinge for furringe of there bak / and
fatinge of there belly / and in gorgeously
deckid chambers / and soft slepinge. For
maintenaunce wherof I report me to all
the world what paynes they take in pur
chasinge pluralities / tot quots non resy=
dences / etc. that they may heap prebend
apon prebend / and benefice apon benefi=
ce / least at any tyme there back / or there
belly / should lack of there lust. Fearin=
ge least ther spare godly dyet should cau=
se there neighbours to call them nigards

Knowinge that belly fare is a better
meanes to wyn the harts of the ignorat
and common peple / then is the doctrine
of the punishment of the body and of
the austeritie of lyf. And knowing
also / that he shall be praysed for good /
thoughe he be neuer so euell / Yf he
kepe

Winchester

The whole fru
dy of the Pa
pists is to incre
ase ther pleasures
and to maintai
ne belly fare.

Some papistes
win the hartes
of the peple with
gluttonye.

The pretense of
hard lyf hath de
ceaved all Chri
stendom.

The practises
wherby the old
heretiques gat
ther estimacion.

1.
Ireneus.

Speakinge a
gainst mariad
ge / brought the
old heretiques
in to estimacio.

3

kepe a great house (as they call it) and
ly good there. I maruayle I saye / but
whither doth not impudency cary the pa
pists? I pray the Martyn what kind
of peple haue more deceaved the world
then suche as haue colorid there naught
ines with austeritie of lyfe / and seme to
differ from other in outward state? The
Phariseis / the Esses / & such lyke here
tiques / who trubled the church of God
both before and in Christs tyme / who we
re more commendid of the peple for there
austeritie of lyfe then they? and who we
re worse? The aunceant heretiques in
the begiñinge of the churche for the most
parte did wyñ ther first estimacion: some
by abhorring all Mariadges / saynge
they were vnclean and deuylishe as Sa
turninus and Basilides/etc. Some (of
whome Ireneus writeth) that thei ab
horred mariadges / and absteyned from
flesh / *huiusmodi continentia seducentes multos. i.*
seducinge many with suche continency
and refrayninge. And these were with
in 137. yere after Christ. Some by condem
pnig second mariadges for a filthy thinge
as Montan 170. yere after Christe. And
nouatus 244. yere after Christ / and many
other as hereafter I shall more largely
declare

4
declare. Some by cōdempninge the ma-
adge of priests as Eustachiani : and all
the old heretiques / whose example the Pa-
rists do folow : Some by fastinge ad ab-
stinence as Epiph. Her. 13. witnesseth of Do-
theus that he fastid so muche with bread
and water in a caue in the wildernes that
he pined himself a way for lack of suffici-
ent sustinance. Some by neuer speaking
with there mouth / but keepinge sylence
continually as monks do in their cloyst-
ers : Some by offeringe there bodie to
martirdome / as both Theodoret / and
Saint Austen and other Witnes of the
Donatistes / Some by scourging themsel-
ues / and punishinge there flesh. And of
these abstinences and straytnes of lyuyn-
ge differinge from all other men of most
sober and godly lyfe / 7 punishinge ther bo-
dies / many of these heretiques had their
names. As Encratite of abstinence / Apost-
olici / of there holines / Paltalorinchite / of si-
lence / Flagelliferi of scourginge themsel-
ues / and Ieiunantes of fastinge and suche ly-
ke. Haue not monkes / fryers / nonnes /
hermits / recluses / and anchors / and su-
che other the Popes creatures who decei-
ued all Christendom with pretendinge
austeritie

4

5.
Epiphanius
Her. xiiij.

6

7

8

Saint Austen
de heresibus.
Theodoret / de
Hereticis fabu-
lis:

How sondry
heretiques / gat
sundry names

Nothinge is
better to wynn
the hartes of the
ignorant then
superstition.

*Ignorantia
deceamur
supersticio*

The Phariseis
appeared to the
peple holier the
Christ.

Saint Austen
ad fratres in heremo
sermo xxi.

austeritie of lyf / and there owne payne?

Who knoweth not that no meanes is
better to wynn the hartes of the ignorant
then superstition? Who knoweth not
that by no meanes soner the hart of the

ignorant is lost then by playne dealinge /
playn speakinge / and trueth? Doth

Martin thiike that the Phariseis had pre-
vailid against Christ / if the outward shew
of there Austere and strayte lyfe / had not
made them seem in the eyes of the ignor-
ant more verteous then Christ and his
Apostels? How a strayte lyfe deceaueth
the peple it is in a bok ascribid to Saint
Austen plentifully declared in the 21. Ser-
mon ad Fratres in Heremo speakinge a-
mongest other things of the heretiques
that were callid Sarabaitæ / and these be
his words.

Tales fuerunt illi Sarabaitæ,
de quibus nobis tertio scripsit pater Hieronimus,
quorum genus est omni affectu uitandum. Ipsi de-
niq; in Aegypto erant in foraminib. petrarum ha-
bitantes. Induti porcorum & boum pellibus tan-
tum, cincti funibus palmarum, spinas ad calcanea
portantes, ad cingulum ligatas, Discalceati & san-
guine cruentati cauernas exeuntes ad festum sce-
nopegie pergebant Hierosolymam, & sancta
sanctorum

sanctorum intrantes, paupertatem & abstinenti-
am predicabant, omni affectu seruare, Bar-
thas postmodum in conspectu hominum sine re-
temptatione euellere festinabant, & sic acquisita fa-
ma, & lucro, ad propria remeabant, solitarie gau-
lentes & epulantes supra id, quod explicare pos-
sumus. Hos obsecro nolite imitari, & cetera.

That is to say. Such were the
Heretiques callid Sarabaites of whome
father Hierom hath wryten to vs this
third tyme. Whose fashion is by all
means to be a voyded. They abode in
Egypt in caues of rockes / clothed only
with the skins of swyne and oxenn / &
were gyrdid with withes of palme trees
and being bare fotid they tyed thornes
to there gyrdels which knockid and
pricked them apon the heeles / and they
went out all bloody to Hierusalem to
the feast of Tabernacles / and enteringe
the holy of the holiest / they did preach
the obseruation of pouertie and abstin-
ence with all affection.

Whowold not indge these men holly :
They pullid of the heare of there beards
in the sight of the peple / and so gettinge
both

The hypocrisie
of the Hereti-
ques named
Sarabaites lyt
to the hypocrisie
of the Papistes.

not the
hypocrisie
of the Papistes

boeth fame and vantage / they returne
home priuily / reioysyng and banketing
aboue measure. I would faine learne
Martin nowe whether austeritie of life
that is contrary to the comen vsage em-
ploye suspicion of vntruth or not / by the
iudgment of this author? A strait life
good when it is ioyned with a treuth / as
it was in holy Ihon Baptiste / etc. But
whē a strait life is ioyned with a falshood
as it is in all the popes creatures and
ther sectaries and heritiques / the mem-
bres of Antichrist: ther is nothing more
perilous then straitenes of lyfe. What
lecherouse lyfe led the holy maide of Lym-
ster pretending her foode to bee nothing
els but the masse caake. As Sir Thomas
More witnesseth in his dialoge. What
bawdry practised the holy? nay the deu-
the mayde of Kent / with Monks fryers
and preests vnder the color of strait num-
erishe lyfe / as appereth partly by the act
parliament / but more largely in the bo-
ke of her lyf? And within this eight yere
was there not a holy mā named maister
Doctour boord a Phisicion that thryse
the week would drink nothinge but wa-
ter / such a proctour for the Papists the
as Martyn the lawier is now? Who vn-

The holy mayd
of lymster / Sir
Thomas more.
The holy mayd
of kent.

The chasteite of
Do. boord the
Papist discou-
uered at Win-
chester.

under the color of uirginitie/and of wear=
 inge of a shirte of heare / and hanginge
 his shroud and socking/or buriall sheet
 vnder his beds feet/and mortifyeng his bo=
 dy/and straytnes of lyfe/kept thre who=
 res at oñce in his chambre at Winchester/
 to serue/ not oñely him self/but also to help
 the virgin preests about in the contry
 as it was prouid / That they might with
 more ease & lesse payn keepe theire bles=
 sed uirginitie. This thinge is so trew/
 and was so notoriously knowen/that the
 matter cam to examination of the iustiz
 es of peace/of whom dyuerse be yet ly=
 minge/as Sir Jhon kingsmill/Sir Hen=
 ry Semar / etc. And was before them
 confessed/ and his shroud & sheart of he=
 ar openly shewed/and the harlots openly
 in the stretes / & great churche of Whin=
 chester punished. These be knowen stor=
 ies whiche Martin and the Papists can
 not denye/ And they know well enoug=
 the themselves/that there be of the lyke
 thousands/ whiche I omit for bresenes/
 that destroy this assertion of Martins/
 prouinge him a false lyer in this point.

When the deuell by losenes of liuinge/ap=
 peareth in his owne forme / he can not so
 easly deceaue the world as otherwise/

D

whers

an yppocrit
 D. Bound a
 phisicid to ease
 and help Po=
 pish priests to
 keepe there virgi=
 nitie.

70
 wherfore who seeth not that he vseth
 put on a vyssor of holines/ of the punishme
 ment of the body/ and austeritie of lyfe as h
 ofte as he myndeth thorowly to deceaue
 Which thig he hath most perfectly bro
 nght to passe in all the orders of Antia
 christ. Of Popes/ Cardinals/ Bishoppes
 pes/ preests / monks/ Chanons/ fryers
 etc. To the perfect establishment of bug
 gery of whoredom and of all vngodlynes
 and to the vniuersall ruine of the true fa
 ith of Christs trew religion/ & of all ver
 trew and godly lyfe. And for cumpas
 singe of this enterpryse/ Doctor Martin
 the lawyer is become the deuils Secre
 tary/ who being taught by his master
 taketh diligent heed throughout his bo
 ok/ that in no wyse he geue any kynde o
 praise or commendaciō to matrimony in
 any kinde of peple. But termeth it some
 tyme (carnall libertie) somtyme (the bas
 est state of lyfe in the churche of God) so
 tyme (a color of bawdry) somtyme (tha
 it is a let for a man to geue himself whol
 lye to God.) Somtyme that (it is a dou
 bling/ rather the a takinge away the de
 syer of flesh) making himself therein wy
 ser then God who gaue it for a reme
 dye against the lasciuiousnes of the flesh

Martins dys
 praises of matri
 monie in his bo
 ok fol Cxxiiij

So. Cxxv.

So. Cxxj.

God him selfe witnessed when he sayd
faciamus ei adiutorium lette vs make Adam
 as helper. And in the leaues. 121. & 122.
 he goethe aboute to proue by Saynte
 Paule that all menne should 'auoide ma-
 riadage. Wher by he confirmeth the o-
 pinions of Montanus, Tatianus / and suche o-
 ther abominable heritiques.

And where as Martine for the
 maintenaunce of his Herisie / alledgeth
 Eusebius speakinge of the Heritique Che-
 rinthus / as though he hadde framed / or
 rather writhed the Scriptures, for the
 maintenaunce of hys incontineneye /
 whiche stode as Eusebius saith in eatynge
 and drynkynge and mariadage : Ye shall
 vnderstande that neither Eusebius nor none
 other olde authoure speakinge of the he-
 risie of Cherinthus doe iudge him to speake
 of the mariadage in thys lyfe / but that
 (as Sainte Hierom more largelye decla-
 reth vpon the 36 Chapter of Ezechiell / and
 Sainte Austen de heresibus And Eusebius in
 the same place though he more obscurelye
 then the reste) Cherinthus was *χιδις*.

Whose opinion was that we should
 liue in the earth pleasantly a 1000. yeares
 not in these daies / and before our death or
 before oure resurreccio / but that after our

¶

res

Gene. 2

Martin his
 abominable
 doctrine concer-
 ning mariadage
 agreinge with
 Montanus and
 Tatianus and
 suche other heri-
 tiques.

Euseb. li. v
 Cap. xxviii.

Martin vn-
 derstandeth not
 Eusebius. Hie-
 ro. in Ezech ca.
 xxxvi. Augu. de
 heresibus.

The opinion
 of Cherinthus
 concerning ma-
 riadage in the life
 to come.

resurrection we shuld eat and drink and
marry/and cease from offeringe bulles
rammes & other sacrifices: with the which
opinion Saint Hierom in the same place
chargerth Tertulian, Lactantius and Irenaeus
and other many of the old fathers who were
not without their errors being men
that Saint Hierom and the old wyters
declare that Cerinthus was not condemn-
nid for allowinge of lawfull mariadage
in this lyfe/as Martin out of Eusebius
contrary to the mynde of other Doctours
wold seem to proue / nor yet for allowing
of bawdry vnder the color of matrymony
as his tonge most vn dishonestly delyteth to
terme it. But for that he taught a new
earthly kingdom of Christe/and of a new
Hierusalem after our resurrection as
Theodorett wryteth / wherin we should
eat and drink & marry/in the lyfe to cum
(I say) and not in the lyfe present. Wher-
by ye may easely iudge how this allegaci-
on maketh nothing for Martins purpo-
se. Whiche was also feared(as it should
seem) of Martin/and therefore he confir-
meth his matter with another lye saying.

And therefore Cerinthus made a gener-
all doctrine that men should satisfie the

*of old fa-
thers
and
of
the
old
fathers*

Theodorett lib ij
de Hereticis fa-
bulis.

Martyn confir-
meth one lye
with another.

the fleshly prouocations by eating and
 drinkinge and marieng. This is one of
 Martins shameles lyes/for neither was
 that the opinion of Cerinthus (as I ha-
 ue declarid) nether doth the old wryters
 report it / so that in this place Mar-
 tins lye is manifest. But one thinge I
 shall desier the to note in this allegacion
 that he reporteth not Cerinthus/to satis-
 fie his fleshly prouocations by eatinge &
 drinking and whoredom: But by eatin-
 ge and drinkinge and mariadage. Wher-
 by the reader may see that Martin wold
 fayne haue mariadage allowed by a gene-
 rall doctrin of Cerinthus the heretique/
 purposly wrything Eusebius from the con-
 sent of the other oulde Doctours/that he
 might haue som color therby to condem-
 ne mariadage/as a thinge by some here-
 tique approuid. Wherby thou mayst
 learn good reader/that no doctrine is so
 false/no opinion so perelose / no blasphe-
 my so horrible/ but Martyn wold admitt
 it/so that he might therbi hauesome help
 wherwith to bark against the mariadage
 of priests. And in deed if he could brin-
 ge the profe to passe that all mariadges
 were vncleane & wicked / as by this his

D iij allega

note m^d
 martins
 lye v.

Martin seeketh
 meanes how to
 bring the holy
 state of marris-
 mony in to con-
 tempt.

allegacion of Eusebius he semeth to intend
 then shoulde his conclusion easely folow
A genere ad speciem uniuersaliter / that also the
 mariadge of priestes were vncleane and
 wicked: but this maior neither Marti/ ne
 ther neuer a papist that euer was / shalbe
 hable to proue / Note therfore good read
 howe busilye Martin laboreth to gett
 him some maiors / and groundes / for the
 maintenaunce of his wicked purpose.
 Whiche when he syndeth good / he faileth
 in the profe of hys miuor or meane pro
 posicion: and being false (as ye se this is)
 he not onelye leaseth his laboure: but also
 sheweth himselfe what an enemye he is to
 the treuth. when of purpose by vntreuthe
 he seketh the maintenaunce of his deu
 lishe opinion. And to amende this
 matter withall / by and by Martin com
 meth forth with Another lye / sayinge.

That Iouin
 nian was nott
 the first heritique
 that preached in
 Rome contra
 rie to Martin.

That Iouinian the monke was the
 firste heritique that preached in Rome.

Another lie of
 Martin.

For yf it be true that Peter was
 at Rome and disputed there with Simon
 Magus as Eusebius, Epiphanius, Irenaeus, and
 other do witnesse.

And also that Simon Magus (docuit) taught
 there / as Irenaeus witnesseth / and further
 that he hadde so perswaded the Romaines
 wyth

end
om
th
an
/no
alb
ad
ett
th
et
to
s
f
to
he
s
s
e
wyth hys doctrine that they reysed vp a
pillar in his honoure / with this writing
vpon it : *Simoni Deo sancto* / To Simon the
holly God / as *Eusebius* / *Theodoret* / and other
do also testifie / And moreouer yf it
be trew that *Martiō* the heritique prea=
ched at Rome in the time of *Policarpus*
Bussshop of *Smirna* 160. yeare after *Christe*
as *Irenæus* witnesseth / And also that *Cerdo*
the heritique came to Rome in the tyme
of *Higinus* 144 yeare after *Christe* as *Euse-*
bius witnesseth libro quarto Cap. 8

Irenæus lib. 2.
cap. 20.

Irenæus li. 3.
cap. 3.

Eusebius lib.
iii. cap. xliij.

Item that *Nouatus* the *Anabap-*
tiste taught in Rome in the time of *Pope*
Fabianus 255. yeare after *Christe*.

Item that *Pope Liberius* was an
Arian in the tyme of *Constantyne* and
preached in Rome as *Platina* witnesseth /
Yf (I saye) all these thynges bee trewe
(as they be of these olde and credible au=
thoures reported) then must this be Ano=
ther of *Martins* lies / for *Iouiniā* was 400
years after *Christe* & löge after these heri=
tiques whome I haue aleaged as by the
yeares doeth plainly appeare. All these
were before *Iouinian* / & heritiques / and at
Rome / & preached or taught ther. Ergo
Iouinian was not the furst. But if *Mar*
tin wold excuse himself by that which he
D iij addeth

Pope Liberius
was an hereti=
que. *Platina.*

addeth (as he saith) out of Saint Hierom / as he pretendeth / and as by the note in the margent it should seem that he would / That Iovinian the mōke was the first heretique that preached in Rome / that there was no differēce betwixt uirginitie & matrimonie: Yet can not Martin so saue himself otherwise thē one who for defending of his legges roke a blow vpon the face. For I assuer the good reader this is as great a lye as the other. Yt is a lye I say that this saying whiche Martin both by the text and note in the margent ascribeth to be sayd by Saint Hierom in the furst and second epistle vnto Iovinian / for it is in neither of them both / but is a matter of Martyns own forginge & framinge / Though the thing it self be of no great importance / yet is it not vnnecessfull to shew how shamefully / these Papists belye the ould authors.

Martin yet can not thus be contentid but procedeth from one lye to another. Saying that. The new superindēts (meaning the godli preachers in bleſid King Edward the vi his daies) taught all one doctrine with Iovinian. Which was as Martin alledged out of Saint Hierom.

Fast

Martin falseli
belieth Saint
Hierom.

Another lye of
Martyns.

Breakfast seldom but marry often for ye cā not
 consummate the works of matrimony on
 t he s ye eat and drink delicatly. Thow shalt
 theote good reader/in this allegaciō Mar
 ne is ignorance/ for he taketh these words
 iras spoken by Iouinian / when indeed
 they are but fayned of Saint Hierom ⁊
 Horonice obiectid to Iouinian / as althou=

though this was not by him taught in play=

e the words/ yet that it was agreable to his
 doctrine. But Martin taketh it as
 though it had bee Iouiniā's own words.
 Note also that S. Hierom in this place
 speaketh not of the mariadg of preests
 but of secōd mariadges generally/ obiec=

ting to Iouinian as a licentius ⁊ an vn=

godly doctrie to teach the peple that they
 might vse second ⁊ often mariadg. And
 this opinion of Saint Hierom was no=

tid by his frinds/ wherof after aduertise=

ment he purged himself in his Apolo=

gie made for the same purpose. But let
 vs graunt that these words were not fay=

ned by Saint Hierom. I pray the Mar=

tynn/ how canst thow be hable to iustifie
 that this was the Doctrine of the preach=

ers in England / whom contemptuosly
 thow callest (superintēdents?) Our who=

le doctrine wherin we consentid touchin=

Martyn is de=

ceaued by a pa=

ralogisme of
 S. Hierom.
 lib. ij. aduersus
 Iouinianū in
 fine.

Sant Hierom
 was notid of
 his frinds as
 an enemy of se=

cond mariad=

ges / and ma=

keth an excuse
 for his so doin=

ge.

The doctrine
set forth by the
Preachers in
Englād in writ-
ting prometh
Martin a lyar

58

ge ffastige Prayer and Mariadgē etc. in
plainly and fully set forth in the books of
cōmon prayers/ the Homelies the Catechis-
mes and the Artickles wherapō the
whole realme concludid/ Yf thow cāst
synd in these books any suche doctrine
than maist thow say that we agreed with
Zouinian in case he had taught such doc-
trine. But yf thow cāst not fynde this do-
ctrine/ whiche thow saiest was Zouinian
in those books / then may we boldly say
that thow doest falsly belye vs. Our doc-
trine was not kept so secret / but that it
was not only preached/ but also printid
so printid that it hath the testimony of the
whole realme. And is safely enoghe pre-
serued out of the hands of the proudest of
you. Wherfor neither thow Martin/ nor
no mā ells cā misreporte vs touching our
doctrine but they shall haue both these bo-
oks the acts of parliament/ the subscrip-
tions of the clergie / yea and your own
subscriptions/ and the testimonies of the
whole realme against thē. And touchinge
your lyes that ye charg vs/ as teachers of
carnall libertie (whiche is thy whole in-
tent in this place/ there were sondry spe-
ciall

ciall homelies / which shalbe a witness
 that thou / and thy felowes belyers as
 longe as thy booke shall continew / ye
 as longe as the World shall continew
 though ye slander/rayle and rage vntill
 your bellies brust in peces / ye and burn
 the books as fast as ye will there be
 copies enow left to print a thous
 sand in a moneth.

The fift Chapter.

Of the good name superintendent / and of
 the names of ministers deuised by the Po
 pe and his adherents / with the somme of
 Martins reason conteyned in his
 first chapter.

Ald further wheras it pleasith mar
 tyn not only in this place but also
 herafter to gest at the name of Su
 perintendent / he sheweth himself bent to
 condempne all things that be good / tho
 ughe in so doinge he can not avoyde his
 open shame . Who knoweth not that
 the name Bussshop hath so been abusid /
 that when it was spoken the peple vnder
 stode

That Martin
 maliciously gest
 eth at the good
 name of super
 intendent.

Ponds fgs
 Wode bish
 ops fgs
 fgs fgs

stode nothinge els but a great lord / that
 went in a whyte rochet / with a wyde shapen
 uen crown / and that carieth an oyle boxe
 with him / wherwith he vseth oyle in sear-
 uen yeres rydinge about to confirme chyl-
 dren / etc. Now to bringe the peple from
 this abuse / what better means can be devised
 wisd / then to teach the peple ther error by
 another word out of the scriptures / of the
 same signification? which thing by the
 terme (superintendēt) wold in tyme haue
 been well brought to passe. For the ordi-
 nary paynes of suche as were called su-
 perintendents / shuld haue taught the pe-
 ple to vnderstand the dewtie of there busi-
 ness / which you Papists wold fayne haue
 hidden from them. And the word (su-
 perintēdent) being a very latin word made
 English by vse / should in tyme haue ta-
 ught the peple by the very etymologie &
 and proper significatiō / what thinge was
 ment when they hard that name / which
 by this terme Bushop / could not so well
 be donne / by reason that bushops in the
 tyme of Popery were ouerseers in name /
 but not in deed. So that there doinge
 could not teach the peple there names /
 neither what they shuld loke for at there
 bushops hāds. For the name bushop / spo-
 ken

64
hen amongst the vnlearned / signified to
hem nothinge lesse then a preacher of
Gods word / because there was not / nor
any thinge more rare in any order of
ecclesiasticall parsons / then to see a busshop
preache: Wherof the doings of the po
the busshops of England can this day
witnes / but the name (superintendent)
should make him ashamed of his neglig
ence / and a frayd of his ydelnes / know
ing that Saint Paule doth call apon him
to attend to himself & to his whole flock /
Of the which sentēce our busshops mark
the first peece right well (that is) to take
hede to them selues / but they be so deafe
that they can not hearken to the second (that
is) to look to there flock: I denie not but
that the name (busshop) may be well tak
en / but because the euernes of the abuse /
hath marrid the goodnes of the word it
can not be denied but that it was not as
misse to ioine for a tyme another word
with it in his place / wherby to restore
that abusid word to his right significati
on. And the name (superintēdet) is such a
name that the Papists themselves (sau
inge such as lack both lerninge & wit)
can not fynde falt withall. For Peresi
us the spaniard / & an Archepapist / (our
of

Act. 17.

The Papist
Peresius parte
tertia aloweth
the terme of su
perintendent.

of whom Martin hath stolē a great part (in
of his booke) speaking of a busshop saiethe

Primum Episcopi munus nomē ipsum prae se fert
quod est superintendere: Episcopus enim super
intendens interpretatur, uisitans aut superuidens

that is to say. The chese office of a busshop
by interpretatiō / signifieth a Superintendent / a Visitor or an Ouerseer.

Why did not Martyn aswell steale this peece
out of Peresius as he did steale all the com

mon places that he hath for the prose of the
the Cannons of the Apostels / and of Tra

ditions in his second and third chapters?
And also the most parte of all the authori

ties that be there patched together / and
most fasly and vnlearnedly wrythed / from

gods treuth out of the generall counsels
and old wryters through out his booke.

None be more blynde then they whose ey
es be put out with malice. Martyn in

the 88 leafe is not ashamed in his booke
to deuide the significatiōs of the termes

(busshop) & (superintendent) as though
the one were not signified by the other.

But it may be that Martyn and the rest
of the popishe sect / wold not haue the na

me of (Superintendent) or Minister vsid / lest
that name whiche did put the peple in re

membraunce of sacrificie and bludsup

pinge

Martyn hath
stolen common
places out of
Peresius the
spanish Papist

Martin in the
lxviii. leafe of
his booke.

martin in the
lxviii. leafe of
his booke.

thinge should be forgotten. Blyndnes
 the ignoraunce is the rediest way to brin-
 ge the heresie of the Papists into estima-
 tion. wherfore when the peple is most
 blynde / the shall these heretiques be most
 esteemed. We Christiāns vse no words nor
 termes commonly in setting furth the
 ecclesiasticall ord of prayers or in the mi-
 nistration of the holy Sacraments / or in
 naming the ministers therof / or of any o-
 ther thinge therunto belonginge / onles
 we haue some ground of scripture aswell
 for the name / as for the thinge. yet that
 notwithstandinge / the reader may see we
 can not auoyd the bytge of ther malicio-
 se mouthes. But I pray the good read-
 er loke againe on the other syde / what a nō-
 ber of things and names they haue deu-
 sed / & daily do deuise / without any grou-
 nd either of God or of good men. Oh how
 the Papists wold triumph ouer vs / if thei
 had like prose for the names & things of
 there diuisinge / for the names (I say) of
 Pope / Cardinal / legat / suffragan / Cannō
 Prebendary / Monke / Noñe / Heremet /
 Anchor / Chanon / ffryer / and all the rest of
 the vyprose generation and offspringe of
 the Pope / as we that professe Christ / ha-
 ue for the maintaine of the termes and
 names

The Papists
 do studie to dri-
 ue men from
 knowledge to ig-
 noraunce.

The Papists
 find fault with
 the names diui-
 sid by the holy
 gost.

The papists ha-
 ue no scripture
 for the defence
 of the names of
 there own sha-
 uelings.

for long
 names of
 ministers
 by vs vsid
 by Martin
 & his felowes

names of (Superintendent) ministers
 Seniors/Elders/Brethren/ & suche like
 by vs vsid: But this help of the scripture
 not withstandinge they lak / yet is no
 Martin & his felowes ashamed to char-
 ge our names/which begā with the new
 Testament/with the reproche of newnes
 geuinge to the names of there own deuils
 singe/the prayse of old Antiquitie / tho-
 ugh the suche names were not knowen to
 the church of Christ / many hundreth ye-
 res after Christs ascension. Wherfore
 thou mayst see good reader / that they a-
 buse thyne eares whē they say there doc-
 trine is the elder/ empeachinge our doc-
 trine with the reproche of newnes. And
 therewith thou mayst also perceaue / that
 this is one of there sleights wherby to
 begg of the / our discredit and there owne
 estimation. With whiche inconuenien-
 ce I thought good to meet in the begin-
 ninge/ because Martins rayling pen is
 euer busy with this practise. Now to pro-
 ceede/ I will reherse Martyn / whyles he
 wandreth stryuinge to proue by sundry
 places of Doctors patched together wit-
 hout either ground / or good order: that
 heresy/ and lechory be cōmonly ioyned to-
 gether. Wherin I wold not greatly ha-
 ue

ne stand with him yf he wold hane delt
 plainly/trewly/and sincerely. But he
 hath cast suche a mist before the eyes of
 the reader with cryēg out (heresy lechory
 these and traytor) that no man lyuinge
 wold iudge any man of so impudent o
 spirite/thus shamelesly to abuse suche a
 diose names against the guiltles/when he
 & his felowes (the trenthe beinge knoz
 wen) be of all men lyuinge most faultye
 in those vyces. Nevertheless when I con
 sider the prophecies spokē before/of this
 wicked generatiō I cease maruaylinge
 & perceauē well that they must needs be
 of that sort and number whom the scryp
 ture nameth painted sepulchres/the com
 pany of synners/The churche malignant/
 The Synagoge of Sathan / Trees with
 out frute dumm dogges/deaf Serpents
 (as the scripture reporteth/of suche) wol
 ues/Beares/Lyōs/Adders frye/false pro
 phets/false Apostles/infideles/wearers
 of whores faces / The companiōs of the
 ues/ Murderers of the Saints of God
 the enemies of the Crosse of Christe / the
 company of dissemblers/and the churche
 of hypocrytes/etc. These names I know
 Martin and his felowes will refuse / be
 cause they loue nothinge worse then the
 trew

The right na
 mes of the Pa
 pistes.

trow confession whiche is the testimony
 of right repentance. And because all
 these names may well be includid vnder
 the name of (Heretique) wherewith am-
 ongst other Martyn so often/and so hor-
 riblye barketh against us: I haue tho-
 ught good before I procede further/to io-
 ine with Martyn and all the rest of his
 sect for tryall wheather of vs be most
 worthy of the name (heretique.) And in
 conclusion/when it shall appeare by play-
 ne demōstratiō whether of vs both is the
 heretique in deed/let then him haue lecho-
 ry/ & theft/ and Treason/and what other
 vyce ye will annexid vnto him in the name
 of God. For I am contentid also to graūt
 to Martyn to help him forward that vices
 be lyncked/and coupled as vertewes
 together. For Saint James saith
 he that offendeth in one/offendeth in all/
 for so muche as he becometh gylty of all.
 Wherby thou mayst see good read / that
 Martyn nedeth not to haue stand long a-
 bout the prose of this point. i. (that here-
 sie & lechory be cōmonly ioyned to gether)
 for it is prouid by S. James/ that vices
 hange of suche sort together that whoso
 offendeth

fendeth in one mai be charged with all
 the other : Therfor should Martyn haue
 left of this vnnecessary labor / if he minded
 to touche married priests / and should
 rather haue trauayled in the profe of his
 minor / that is to say that married priests
 be heretiques / And that those two vices
 heresy and lechory meet together in all
 married priests. But this thing Mars
 hath left vndone / by means wherof
 his canillatio is discoverid / Yea and it is
 certeine that many olde heretiques lynde
 fastly touchinge the body. Yet that this
 charge may more euidently appeare vn-
 der the / I will sett bresly before thine eyes
 the whole some of this reason / which he
 tenderth at large / but hyderth notwith-
 standinge from thee / the minor or mean pro-
 positio: because he can not proue it / Thus
 reasoneth. Heresy and lechory becom
 only ioyned together : but all married
 priests be heretiques / ergo they be lech-
 ers or cōtrary they be lechors / ergo / they
 be heretiques. This is his very reason
 sence. Now let it be grauntid / that
 heresy and lechory be commonly ioyned
 together / yet if he wold by means of
 E ij there

Martyns
 reason.
 Martyn sai-
 lethe in the profe
 of this minor.

there coniunctiō charge the married
 ests with the one (that is to say) with
 chory/then must be by demonstration
 ue them gylty of the other / that is to
 of heresy / or els this reason conclud
 nothinge. And this demōstration sho
 be the prose of his Minor / whiche in
 this discourse is no whit prouid. Yt m
 be that you wold couer the folishnes
 your reason with the term (common
 but that term (as you haue placid it) s
 ueth you to no purpose / onles it signi
 (allway). For in the tytell of your fi
 chapter you say that Heresy & lechory
 the olli causes of priests mariadges w
 rupon it should folow (if you had prou
 it) that all married priests / not only co
 monly be / but all be / lechors and heret
 ques / or els would they neauer marr
 which generall / being by one particul
 improuid / as it is plainly by the mari
 ge of the Apostels / etc. your term (co
 monly can serue to no purpose / but
 the prose of a common lye / for your d
 fense. And further your term (co
 mōly) not taken for (all) maketh your r
 asōn to be from a particular to a gene
 all / Vniuersaliter ad so vsinge a subteltrie

sophist

histry callid fallatia consequentis ye play
 plaine bablinge Sophister / whiche
 he must be your reward for your wyse
 son. And on the other syde if ye vse
 terme (commonly) for allwaies then
 shold your ground be / that heresy and
 whore be alwaies ioined together / wher
 on it should folow that all whores / ad
 whoremongers be heretiques / but that
 shold not be / for ye know wel enough that
 wher of your virgin preests may be / z
 with you / both Sodomittes / ad who
 mongers / and yet as long as they ma
 not / be no heretiques but Catholique
 and good virgin priests still / as he
 ues z virgins goe in the Popes di
 ce. And it were a great inconueni
 ent that the pope and dyuers bissshops
 kepe boyes for filthie es against kyn
 and that dyuers of the chese Doctors
 in england and other should for lechory
 be callid either heretiques / or no virgins.
 And it should folow also (amongest a
 great number of other whome I both ca
 nnot will name / if either I be further dry
 to trauaile in this argument / or els
 I shal cause that this booke be forbidden
 that it may not be red). Master D. Mar
 tin himself should be an heretique for ke

The logique
 of the Papistes
 standeth in fal
 lacions.

Inconueniences
 that shoulde fo
 lowe if all le
 chors were here
 tiques.

D. Martin.
 D. Stories
 madge bowier
 in cramphole
 in Wyke.

kepinge Alice lamme at the Christop
in Oxforde. And doctor Stories
lawyer also for kepinge Madge Bon
er in Cramphole/ et cetera.

The sixt Chapter.

A discourse wherein is plainly prouid
scriptures and aunceant doctors that
Papists be heretiques / and also a com
rison made between the opinions of
Papists and the opiniōs of half a h
drot of the most aunceant and hor
rible heretiques that euer
were in the church of
God.

A discourse pro
vinge that all
Papists be here
tiques.

NOW to returne to my former p
pose. Forasmuch as you haue
that heresie and lechory be co
monly ioyned together/ I am content
reason with Martin for the tryall of
name of (heretiq;) wheather of vs is
worthie so to be callid/ for to him by
tins own confession lechory is most co
monly annexid. In this discourse
conuenient to serch what heresie is
how it is definid. And in this poi
wil folow the iudgement of the most
ceant and vn suspectid wyters for p

alitie. which way if thow Martyn hadest folowed in thy booke / thow shouldest not haue had much matter to babell with all

Tertullian in his booke de prescriptionibus aduersus hereticos saith that the greek word *αἵρεσις* signifieth a chosing / & that of that word be heritiques named. Because they chose out and take vpon them the defense of certein doctriens contrary to gods word. The causes whiche moue the thus to doe / be either that they be willfully ignorant / and will not know the scriptures / or if they know them they regard them not / or els couetousnes / and wordly commoditye / moueth them to inuent such fantasies. And for confirmation of this / S. Austen in the beginninge of his booke De utilitate credendi / Against the Manicheis / maketh this definition of an heretique.

Hereticus est qui alicuius temporalis commodi & maxime glorie, principatusq; causa, falsas ac nouas opiniones gignit & sequitur.

An heretique is he who beginneth and foloweth false and new opinions / aspon hope of wordly comoditie / and to thintet to be in glorie & authoritie / And this formor definition of Sainte Austen maye bee gathered out of Irenaeus in his 3. booke Cap. 3 Aduersus Valentinum.

¶ iiij and

Tertullian de
perscriptiōibz.
aduersus heret
icos.

αἵρεσις.

The causes of
heresy.

Aug. in the
beginning of his
booke de utilitate
credendi.

An heretique
is defined.

Irenæus.

Cyprianus.

24. q. 3. Her.

The definition
of heresies

The Papistes
take vpon them
the defense of
iustification by
workes contrarie
to gods worde
and agre the
rein with Pelas
gus the heretiques

and out of S. Ciprian in his bok *de simplicitate praelatorum* and Gratian also alloweth it also out of S. Austen amongst the popes decrees. 24. p. 3: Her: All these old fathers and all other of name and antiquitie / approve and allow this definitiō of an heretique. So that I may boldly pronounce the definition of Heresie to be this: Heresie is a choyse and a stubborn and forward defense / of certaine opinions and doctrines whiche be cōtrary to gods worde / either by reason of ignorance / or of contempt of the same word / thereby to attain either to lucre / or to estimation. The materiall parte of this definition is the opinions and doctrines cōtrary to Gods word. The formall cause / the choyse and stubborn defense / the efficiēt cause / whereby they be mouid and led to be ignorant / and the contempt of Gods holy word / and a forward will: The finall cause or the end / is the intent to attaine to honor pleasure and wordly riches: Nothinge is there more to be desired for the perfectiō of this definition. Now then forth with to ioine with the Martyn / and all the Papists for plaine prose by this definition that ye be all heretiques. Have not you Papists taken apō you the defense of the doctrine

doctrine of iustification by mans works
allowing and followinge the pestilent he
retique Pellagius/directly cōtrary to the
doctrine of Gods holy word / and aga
ine all the old lerned fathers and Doct
ors in the churche of Christer? Yf ye wold
obstinatly say it is not against the scrip
tures/doth not Saint Paule plainly con
demne you saing. We think that man
is iustified by faith/ without the works/
of the law? And againe to the Galati
ans: Yf righteousness comme by keeping
of the law/then is Christ dead in vayne?

*Iustification
Pellagianus.*

Rom. 2.

Gal. 2.

Yea doth not Saint Paule in a nom
ber of places so sett the righteousnes of
faith and the rightousnes of works/ the
one against the other that the one allwai
excludeth the other? And in the 8. to the
Romaines doth he not say plainly that
he is of this opiniō that the afflictions
of this life are not worthie the glorie that
shall be shewed apon vs? can you avoyd
it/ but in that place he speaketh of the
best kinde of works as sufferinge Mar
tyrdom for Christs sake? etc. But ye re
ply & say/ *sola fides*/ōly faith is not fōund in
the scriptures. Doe you not by this re
plication shew your self blynde either of
ignorance or of frowardnes? which for

Rom. 11. 14.

Ph. 3. Eph. 2.

Heb. 11.

Sola fides.

Rom. 3

Mar. 5

Rom. 3.

The papistes
do hold that o-
nely faith iusti-
fieth is not found
in the Doctors.

Places in the
Doctors wher
Sola fides iusti-
ficat. (that is) o-
nely faith iusti-
fieth is founde.

one peece of the definicion of an heretique
knowing that the scriptures hath this
word *absque operibus*, without workes and
(*tantummodo crede*) beleue onelie? and (*grati-*
tis) freely which be euidentlie equiuallent.

May saie you againe / the doctors do
not so take it. As though ye were menne
well seen in the doctors / when in deed the
moste of you haue read either none of the
Doctors / or els fewe other doctors then
the ragges of doctors gathered together
by Gratian with the Popes decrees / and
suche like. And as for thy selfe thy studye
and learning is to well knowne to be al-
lowed for to be that is seen in the Doctors.
But to the intente it maye appeare to all
the worlde / what lienge marchantes you
bee / and how falslie you reporte the Doc-
tors / for the maintenance of youre heris-
resies / I shall shortlie reherse vnto you / a
brefe collection out of the doctors / whiche
haue the very wordes / *Sola fides* (only faith
iustifieth) Which be the very wordes that
you lyke blasphemose members of Anti-
christ saie is ranke herisie.

Chrysostom vpon the Epistel to the Gas-
lathians hath the selfe same wordes that
we vse *Sola fides iustificat* (only faith iustifi-
eth) in the 2 and 3 Chapter / and in his 4
oracion

be Heritiques.

78

oration againste the Jewes/ And vpon.
Titum hom 3. And vpon the Epistle to the
Hebrues cap. 13. hom. 33. & cap. 4. hom. 7.

And apon Mathew ca. 3. hom. 12. and ad
Timoth. ca. 4. hom. 1. & in sermone de fide, lege,
& spiritu & in acta. ho. 32.

Basilus magnus in his sermon De humilitate.

Gennadius Ro. ca. 5

Theodorus Ro Ca. 5

Cyrillus in Ioan. li. 9. ca. 3.

Hylarius in Mat. cap. 8

Didimus Alexandrinus in 2 cap. Iacobi

Clemens Aexandrinus. $\pi\epsilon\iota\tau\epsilon\mu\alpha\tau\alpha$ lib. 5.

Eusebius histo. ecclesiasti. li. 3. ca. 27

Origen in 3. ca. ad Romanos, & ad Ro.
lib. 3. ca. 3. & ad Ro. li. 4. ca. 4.

Hiero. Ro. 4. 5. & 10.

Theodoretus Contra grecos li. 7. fo 94.

Cyprianus in the exposition of the creed.
lib. 3. ad Quirinum ca. 42.

Aug. in a sermon of Abraham. 68.

Ambrosius in 3. & 4. ad Ro. et 1. Cor. 1. et in de uo
catione gentium ca. 4.

Hysichius lib. 1. cap. 2.

& lib. 4. cap. 14.

Lyra ad Gal. 3.

The olde doc
tors be againste
the papistes/
and shewe that
they be liers.

Saluarius

Saluianus lib. 3. *in pi. ar. i. ne. p. v. v. p.*

Glosa ordinaria in Epistolam Iacobi

Haymo in Euangelium de circumsione

Sedulius in 1. et 3. ad Ro. Thomas ad Gal. 3.

Bruno in Epistolam ad Ro. ca. 4.

Erasmus in prolog. ad Ro. In Paraphra.

Ro. 4. and in his. 3. book de modo concie
onandi.

Bernhardus 22. in cantica.

Arnobius in Psal. 106.

D. Smith in
his butler of
the Catholique
faith holdeth
the contrarie.

Now good Reader tell me how S.
Smith of Oxford with his bukler of the
catholique faith can defende him from the
name of an impudent lyeng heretique?
These places the lerned reader may pers
use/and I wold haue wrytten them at
large out of the authors/ if troubling of
the reader ad long wandering from min
argument by folowing Martin/ had not
moued me to the contrary / but I trust
this shall suffice to proue the vntreuth of
the Papists in alledging the old Doc
tors for the maintenance of their Rom
ish heresie, They haue also taken upon
them to defend that there is a place whe
re paynes enerlasting be turned into tem
porall/and they haue named that place
(without scripture/and of ther own head

Purgator

The Papistes
like vpon them
the defense of
purgatorie con
trarie to Gods
orde.

Purgatorie and they say they haue authori-
tie & power / to diminishe the same pain-
es / by their diriges and Masses / which
they sell for mony / and by that mean / life
craftie theues / pyke the pourses of the pe-
ple. Do they not defend this doctrine
and deuclishe opiniō with fyer / and rope
against the manifest word of god? which
not only maketh no mention of any such
third place / but also sayeth to the these /
Hodie mecum eris in Paradiso, This day shalt
thow be with me in Paradise? And thy
faith hath made the whole goe in peace.

And Saint Paule shewing the cause
why he desyred to be out of this lif / was
that he might, *esse cū Christo*, be with Chri-
ste / neither fearing nor mencioninge any
stai by the wai as the popishe heretiques
teach in purgatorie. And this is nota-
ble / in the old Testament / that sacrifices
were offered for all sortes of peple / for
kings / for preests / for lepers / etc. But ye
shall neuer read that any sacrifice was
offered for the dead / shall we think that
so long tyme God wold forget the dead?
that he wold so lōge suffer them to lye in
the fier of purgatorie? The pope ye say
can delyuer whom he will out of that pri-
son: Yf it be trew / is he not a tyrant

1

2

3

4

5

Lu. 23.

Lu. 7.

Phi. 1.

In the old Tes-
tament there
was neuer sa-
crifice offerid
for the dead.

The popes
Tyrannie and.
D. Boners ig-
norance in his
owne learning.

3.
praying
in the church

The Papists
take upon them
the defense of sa-
ying the common
praies in a tong
not vnderstan-
did of the peple
contrarie to
gods word.

1 Cor. 14:

Reasone so
proue that pray-
er in the church
ought to be in
the vulgar tōge

2

78

That al papists

to suffer any man to lye there? Yf he can
deliuer any/why doth he not delyuer hi-
self? Yf he can delyuer himself why did
Sir Edmond Bonner the bloody Bushop
of Londō shew all the wit he had/in com-
manding Dirige andmasse to be song for
the Popes soule in the diocese of Lōdon?

He did it belik because he thinketh the
Pope may erre /cōtrary to the doctrine of
the Papistes. Moreouer/haue not the
Papists taken upon them the defense of
this opinion that all things red in the
churche ought to be in the Latin tonge?
that is to say/in a tong not vnderstandid
of the peple/directly agaist Gods word?

Read the XIIII. Chapter of the first
epistle of Saint Paule to the Corinthiās
and there shall ye see/how māifestly this
doctrine is against God. Saint Paule
there sayeth/yf I shall cumme tu you /ād
speak in a tonge that you vnderstād not
what shall it profet yow? Doe not the
popishe heretiques say / cleane contrary
to him/that both they can and doe proffit
speaking in a language not vnderstan-
did?

S Paul saith/Si orē lingua spiritus meus orat,

at

mens mea fructu uacat : Yf I pray in a tōg
(not vnderstandid) my spirit prayeth but
my mind or vnderstanding hath no profit
therby : doe not they say the clean contrar
y that my soule hath profet ther by? S.
Paul wold haue him that standeth by vn-
derstand what is spoken / that he might
say Amen to thy thanks geuinge : Doe
not the Papists kepe the stander by from
the vnderstanding of that is sayd/so that
he can not say Amen to thy thanks geuin-
ge/with vnderstandinge / as the Apostle
meaneth? Words spokē & not vnderstan-
dyd/be lyke to a talk in the wynde to no
purpose sayth Saint Paule: that is not so
say the Papists. Saint Paule woulde ra-
ther haue fyue words spoken in the chur-
che wherby the peple may haue some pro-
fit/thē ten thousand in a tong not vnder-
standid/doe not the Papists hold quyte cō-
trary / that it is better to haue ten thou-
sand words spoken in the churche/not vn-
derstandid of the peple then fyue spoken
whiche may be vnderstandid? S. Paul
saieth he that speaketh (lingua) meanin-
ge in a tonge not vnderstandid / let him
hold his peace/onle there be summe in-
terpretor/to shew what is ment.

And

3

2

Saint Pauls
doctrine and
the Papists
be contrary.

5

6

And do not the Papists bable their
matters masse & Euen song in Latin/with-
hout an interpreter/so that the peple be-
ing ignorant in the tong/can take no pro-
fit therby: Thus ye see that for the most
parte (whatsoever Gods word sayeth)
this sect of the Papists maintaine with
tooth and nayle the cleane contrary. And
thinke you this last/is of simple ignor-
aunce/and so but an error in them? na-
some of themselves haue confessed the truth
with Saint Paule in open pulpit and
otherwise/that it wer better to haue pra-
yers in an vnderstandid language/ which
now yet doe (as al the world may see) lea-
ue god & serue the tyme/but to procede

Lykewise haue they chosen an opinion
to defend that the lay peple ought not to
drink of the Sacrament of the blud of
our lord Jesus Christ/ contrary to the ex-
presse word of God/and against the very
institution of Christe when he both mini-
strid the cupp himself/and also said, Bibite
ex hoc omnes: drynk ye all of this. But as
for womē the Papists be lyke thing they
haue no soules. For who hath not herd
that westō was not ashamed in open dis-
putation against the blisid martyr of god
master Latimer in Oxford/ to maintayne

4.

*Bye romanyng
vnder out And*

The Papistes
take vpon them
to defende /that
the laye people
ought not to re-
ceiue the sacra-
ment of the blud
of Christe.

Math. xxvj.
D: Westons
shamlesse talke
reasoning with
Master Late-
mer at Oxford/
that women
ought not to re-
ceiue the com-
muniō / making
it as it were
doubtfull.

as a treuth/ that women ought not to receaue the communion : making it as it were doubtfull and not playn by Gods word . And that for declaration and profe of the same heretical opinion/ amongst other questions/ he was not ashamed / to demande of the sayd holy martyr where he found i the scriptures that womē ought to receaue the Sacrament : Vnto whome Master latymer answerd: Yes & it please your mastership I shall fynde it in the scriptures that women ought to receaue the Sacrament: *Nay quod weston* that can ye not fynde in the scriptures.

yes quod Latimer here I haue it (I trow) in Saint Paule. Probet seipsum homo & sic de pane illo edat, & de poculo bibat, &c.

i. Corin. xii.

Let man proue himself and so eat of that bread and dryncke of that cupp/ I pray you Master Doctor *Cuius generis homo?* Doth not this word (*homo*) signifie both kyndes as well man as woman?

Here was master doctour blank/ and found by Gods word a playne falsifier of his word and that fighting with the treuth he wounded himself / but lest master Doctor should haue this shamefull foyle at this holy mans hands (*weston* being there the chiefe commisioner) the benche

§ of

Note the ignorance of the papists in the Grece & tonge

of the Doctors consultid for an answer
wherby to delyuer Westo out of the bry-
ars. And in conclusion they made this
resolution to the auditory/ that the greek
worde was *ανηρ* which greek worde signi-
fieth man only/ in the masculine gender.

A meet answer forsoth/ for such as seke
to mayntayne there heresy/ they care not
how / for in deed the greek word is not
ανηρ/ as they falsly alledged/ but *ανδρωσ*/ *ανδρωσ*
which signifieth both man and woman
accordig to mastir Latymers lerned say-
inge. But that notwithstandige/Westo
as Ignorant as the best/ and glad to auo-
id his own shame sumwayes / consentid
to ther lye/ and made a Catholique cōclu-
sion of it / that it was not so in the greek
which is an impudent lye. Of a like sort
Weston declarid with no lesse boldnes
his ignorāce at Paules crosse in the her-
ing of the whole audience sayinge that
the greek word *ανδρωμορφους* signifieth
hominum deuoratores / that is deuourers of
men/ when in deed it is the name of those
heretiques/ who held the opinion / that
God the father had the forme & shape of
a mā/ & suche mēbers & partes of a body
as be ascrybid to hī i the scripture. Wher-
of read *Theophilus Alexandrinus*. Se what

An impudent
lye of the Papi-
stes declaringe
ther gros ignor-
aunce in the
middest of the
vniuersitie of
Oxford.

D. Westo pub-
lished his own
ignorance im-
pudently at
Paules crosse.

shifte these heretiques haue to mayntay
ne ther abhominable heresies & opiniōs
dyrectly against Gods worde & the cōti-
nuall vsage of the Catholique Church of
God from the begininge. What boldnes
haue they amongst the ignorant / when
in the middest of an vniuersitie / amongst
a great nōber of lerned men / they be not
ashāed to belye the very text of the scrip-
tures / for the mayntenaunce of there he-
resies / and to condempne him for heresie
who most learnedly defendid himself with
the treuth of Gods word / by this and sun-
dry plaees / to there perpetuall shame to
be registrid in Cronicle for euer / and to
Gods euerlasting glory. They haue
likewise chosen an opinion of Inuocatiō
and praying to dead Saints dyrectly con-
trary to the scripture / which saith / quomo-
do inuocabūt eū in quē nō crediderūt. How shal
they call apon him in whom they beleuid
not? But we beleue not in the Saynts
wherefore it is manifest that we may not
inuocate nor call apō them. And also our
Saniour saieth Lu. 4. Dominum Deum tuum
adorabis, & illum solum coles. Thou shalt ad-
ore the lord thy god / and worship him
(solum) only. And Epiphanius con-
tra Antidicomarianitas Heresie. 78.
f ij sayth

Theophilus
Alexandrinus
and Philaster.

Inuocatio
Of Inuocati-
on of Saints.

Rom. 10.

Luk. 4.

A peece of S.
Paule restorid
out of Epiph.

sayth S. Paule prophecied that in the latter dayes ther should certayn Heretiques come/who should geue godly honor to them that be dead. And he citeth the place. 1. Timoth. 4.

Where it appeareth that Epiphanius had more in his copy of the new Testament in that place/then we now haue / it may be that some Papiste did scrape it out of the booke because it made against your doctrine/these be the words of Epiphanius. whiche he ascribeth to S. Paule
 ἵσονται γὰρ φησὶ νεκροῖς λατρεύοντες ὡς καὶ ἐν τῷ ἱσραὴλ
 ἰσοβάδισαυ (that is) they shall worship dead men sayth he/(meaning of Saint Paule) as some in Israel did. But with this they can not be contentid/ onles they may haue also the ymages of wood/stone/and mettall that be made to represent those holy men. What is worshipping/ if cappinge/knelinge/kissinge/clothinge/ strewing/garlanting/payntinge/gyldinge/candelling/sensinge/and suche lyke be no worshippinge? can we do eny more in our outward gesture to God himself? These heresies and errors/ whiche besydes the they haue taken upon them to defende infinite/as of Originall syn/of fre will That there popishe churche can not erre

5.
 In image.

Of Idolatry
 committed before
 re Images.

That generall counsels may make new
doctrines besyds Gods word / necessary
for saluation. Of Traditions / of Sa=
tisfactiones / of necessitie to number our
sinnes to a popish ignorāt priest / of Par=
dons / of the wicked masse / of Transubstā=
tiation / etc. And amongst all other / be=
cause they wold seem holly / and to be este=
med amongst such as know not / what a
holly and cleane state mariadage is / pretē=
ding the gift of chastitie / though they be
the most shameles lechors lyuing : they
haue taken upon them the impudent de=
fense / of the rottē and stinking virginitie
of suche priests as abstayne from mari=
adage / though they haue not the gift of
virginn Chastitie / but lyue Somme in
continuall buggery & Sodomiticall synn /
as Saint Bernard complayneth of the
clergy in his dayes / In commendacion of
whiche abhominacion (punished at So=
dom with fyre and brymston from heauē
in the old Testement / and cryed out upon
by Saint Paule in the new Testament)
the Archebushop of Beneuentum / and the
Dean of the chamber Apostolique / who
hath the power of a Legat a latere in the
Dominiō of the Venetians even in these
dayes hath wrytten a most shamefull bo=
oke /

§ iij oke /

Heresies defens
ded by the pa
pistes.

*Defense of
the doctrine
of
S. Bernard*

S. Bernard in
a sermon ad cle
rum in concilio
Rhemensi and
Anthonius in
another sermon
ther like wise.
Rom. 1.

Thinkest thou
reader these pa
pistes shall be ius
tified by there
worcks.

ke/ folowinge herein the heretiques that were called Caiani/ who worshipped the Sodomittes / as Saint Austin witnesseth in his booke De heresibus. Some in keepinge whores whiche they fynde out yerely by the meanes of lent confession. Some in continuall longinge / burninge and unlawfull lusting / for the satisfieng of there deuylishe desier / whiche is playn whoredom by Christs definition Matthei. cap. 5.

Math. 5.

In defense of
single life
against mari-
age
D. 31. Ante
Triennium.

By the testimo-
ny of old doct-
ors / The Pa-
pists agree with
most of the old
heretiques in
iudging mariad-
ge to be an un-
cleane thinge.

And may reasons they bringe in wher by to proue that the vse of matrimonie is an vncleane thinge / saing that the married man is made so vncleane by the meanes of his wyfe that he can not pray / nor receaue the Sacraments / onles they forsake the one the other / for a tyme.

What is this els but a plain remouinge and putting away of all married men and women from the communion out of the Churche of God. In this point before rehersed the Papists agree with all the most old and aunceant heretiques that blew this first poyson in to the churche of God. As yf thou wilt read S. Austen de heresi., Irenaeus contra Valenti. Clemens, Alexan. & pi & gwa rōp Theodore. & pi aig j mās na no p o b i a s

Epiphani.

Epiphanius Eusebius, thou shalt well perceive that these heretiques which I will now rehearse were of the self same opinion. Basilides Carpocrates and Saturninus, 137 after Christ / The Marcionistes, The Tatianistes, and all the sect which of abstinence called them selves Encratites 160 and 180. yeres after Christ. The Manicheis 280. yeres after Christ / The Arianes and Priscillianistes, in spayn. And the heretiques named / Hierachits, Apostolici, Valesij, Adamiani, Abellionij, Ampotactite, Eutichiani, Heracleonite & a number more / all agree with the Papists in this point (that the use of matrimony is uncleane) and therfor wold they not receive the communion with such as were married. But all this holy pretense / Was but an outward shew / wherwith to blynde the eyes of the peple / as S. Austen speaketh of the Manicheis saying.

Nec ferre possum Manichæorum iactantiam, de falsa, & fallaci Continentia, uel Abstinencia, quæ se ad imperitos decipiendos, ueris Christianis, quibus comparandi non sunt, insuper præferunt.

I can not abyde / (sayth Saint Austen) the bragging and boasting of these Heretiques the Manicheis, for there false and deceytfull Continency / and Ab-

stinence

Old heretiques

The Papists consent to the old Heretiques that wold not receive the communion with married folk because they thought the uncleane as the Papists iudge married Priests only because they be married,

Retract lib.

1. cap. 7.

stinence from mariadgē / wherwith they
 auauce themselues aboue godly Christi
 an men with whom they are not to be cō-
 parid. Haue not our popishe heretiques
 put vpon them this glittering shew and
 whorishe face / of the Manicheicall & such
 like hereticall chastitie? Who seeth not
 that they be altogether counterfettors/
 dissemblers / hypocrites / maskers / lyers /
 raylers / whoremōgers / sodomites / swea-
 rers / blasphemers / bludsuppers / Idola-
 ters / Tyrāts / Extorsioners? who seeth not
 that they be proud vnder the color of hu-
 militie? Enuiose vnder the face of paciēce/
 slongthfull / pretending study? Maliciose
 in fayninge frendship / couetous / cōterfet-
 ting liberalitie? Very Epicures and ten-
 dible gluttōs vnder the shadow of hous-
 keeping? and stinking bawdy lechors / vnder
 the cloke of wineles lyfe / or (as they
 name it) of maydenhead / and virginitie?
 No treuth / honestie nor godlines / but vnder
 ther long gounes / shauen crounes / &
 syde typets / dōghils of all kynde of other
 dirty vyces ioyned with there lecherose
 lyfe and hereticall opinions / as Martin
 himself witnesseth that they commonly
 goe together. And as for second mari-
 adges Martynn vtterly condempneth
 for

8.
 In dedenig 2.
 mariadgē marta
 Martins own
 words in the
 lxxxiij. leaf of
 his booke.

for vn honest/ saying amongst other arguments in the 88. leafe of his book in this wyse. Yea and this one thing I will further say/that in lay men to/it was thought more lawfull then honest etc.

And in this poynt Martin agreeth with the old heretiques Mōtanus, Maximilla, Priscilla, Cataphryges, and Cathari (170 yeres after Christ) with Proculus and dynerse other who were infectid with the same heresy. Thus mayst thou see good reader /that not only the very definitiō of an heretique hath disclosid the papists to be heretiques/ but also the defense of the self same opinions wherof the old heretiques were comdempned/ doth confirm my discourse apō the definition to be sound good and trew. Now if it shall please Martyn to let lechory be also annexid to the papists that she may kepe heresie company he may / or els let him desier that it may be scraped out of his book lest the reader fyndīg him faultie in the one/ shall iudge him guiltie in the other. This prose may seem sufficient to all such as will with reason be satisfied/ but I am not ignorant of the wrangling and Sophisticall wittes of the Papists/ wherfor although my sayd former prose by definition of an heretique/

§ v retique/

Martin agreeth with those heretiques that hold that second mariadges were vnclearc.

That the doctri
ne of the Pa
pists is made of
old heresies.

The ordinary
glose upon the
xxij. of Luk.

*papists are
Simonists*

Euseb. Eccl. hist
lib. 2. ca. 1. & 13.
Aug. de heresi-
bus. Theodore-
tus de Hereticis
fab. li. 1. Epiph.
Act. 8.

retique / hath made euident demonstratio
on that all papists be heretiques / yet that
the same may somewhat more largelic ap
pere / I haue thought good to ioyn the o
pinions of the Papists and of the most
auunciant deuilish and horrible heretiq
ques together / wherby the reader shall
well perceane / that there is no opinion
almost so wicked amongst the other sects
of heretiques already for heretiques con
dempned / but for the most part the Pa
pists haue the same / or els in stead thereof
another very like vnto it / which is as eu
uell or worse. And because Marti in his
second leafe chargeth vs with the life of Si
mon Magus the first & archheretique that
euer was after Christs tyme (and the or
dinary glose apō the 17 of luk. saith that
Antichrist shall be the last) I will first co
pare his life and doings with the pope
the same antichrist the head of the popish
sect and al that folow the popish heresie.
This S. magus was the first notable heret
tique that euer was / & a nery welspring
ge of al other heresies / and lyued in the
Apostels tyme as appereth act. 8. whose
heresie folowed Menander, Cerinthus & Ebion
and dyuerse other. This heretique taught
the peple that he was the great power of

God

God/and he so seduced the peple of Ro-
me that they raisid vp a piller in his ho-
nor(as I haue said before)with this tyt-
ell *Simoni Deo sancto* To Simon the holy
God. Secundarely he blynded the pe-
ple with coniuring / witchcraft and false
miracles. Thirdly he wold bye and sell
the gystes of the holy gost for mony.
Now compare him with the pope & you
Papists. Who is he that hath made him
self a God as *Simon Magus* did? is it not
the pope? do not his lawyers hold that he
is no puer man/ and that he is a God in
earth? Who is it that hath blidid the wor-
ld this thousand yere / with witchcraft/
with wonders and false miracles? is it
not the pope and you Papists? who is it
that hath bought and sold / and daylie do
make marchandise of the gystes of the ho-
ly gost/ of the Sacraments/ & other thing-
es that ye call holy/ is it not the pope and
you Papists? *Simō magus* being a preacher
wold rather kepe a whore(whō some call
Selene some *Helena*) thē marry as both *S.*
Hierom ad Ctesiphontem & *Theodoret* do wit-
nes. And do not the Papists saye it is bet-
ter for a preest to kepe 20 whores thē one
wyfe? And doth not *Martī* say in the be-
ginning of his x. Chapter/ that priests
mari adges be worse thē adultery? which

The heresies of
Simon Ma-
gus comparid
with the heresi-
es of the papists

Loke in the
margent of the
Preface to the
Elementines /
and in the decre-
tals de *Electio-*
ne et electi pote-
state *C. funda-*
menta.

Aug. de hāresis-
bus. Ireneus
lib. iij.

S. Hierom ad
Ctesiphontem.

Pighius and
Campegius,
say so.

The heresies of
Basilides
compared with
the heresies of
the papistes
lib. 1 cap. 23.

2. Basilides

Papists le con-
iurers.

Suffragans
woulde be con-
iurers but one
deuell can not
caste out ano-
ther.

opinion most wicked and detestable /
he lyk a vyle man (if he be worthie the na-
me of a man) fathereth falsely vpon S.
Austen in the 97 leafe of his book. Basilides
the heretique and his disciples 127 yere af-
ter Christ were condemnid amongst o-
ther heresies for vsing of ymages / con-
iurings / and innocations and such like
magia (as Irene termeth them) things
voyd of good purpose : And I pray you
what is the English of exorcisme whe the
priest maketh holy water is it not I con-
iure the / saith not the popish priest / that
he coniureth the deuell out of the water?
etc. Yea ad out of bels that com to be cris-
tened? Could Simon magus or Basilides or a
ny other coniurer that euer was / vse any
playner words in coniuring the you Pa-
pists do vse? As many as haue seen the
hollowing of a church can call to remem-
braunce what pastime the folish Suffra-
gans make with the deuell. And lest
there should lack any gestures that be-
long to coniuring / they bow / they blow
they spit / they nod / the gasp / they sighe /
they douck / they knele / they blysse / they
curse and in deed they do the best they ca-
to coniure / when the simple peple that
standeth by and vnderstandeth neuer a
word / thinketh that these coiuring mas-

kinge marchants be most holily and ver-
tuously occupied. Irenæus also witnesseth
that both Basilides, Carpocrates, and Gnostici
whiche were about 130 yere after Christ
set furth ymages of Christ to be worship-
ped. His words be these. Etiam imagines
quasdam pictas, quasdam autem ex de reliqua ma-
teria fabricatas habent, dicentes formam Christi fac-
tam a Pilato illo in tempore cum fuit Iesus cum ho-
minibus, et has coronant et proponunt eas, etc.
Carpocrates, and his fellowes (saith Irenæ-
us) haue Images/ some in paynting/ and
some wrought out of other materiall sub-
stance/ alledging that the forme or yma-
ge of Christ was counterfettid by Pilat
at that tyme when Iesus was here am-
ongst men. And they did put crownes v-
pon those ymages and did set them furth
with other ymages of philosophers be-
fore the people. Yf Irenæus and the fore fa-
thers iudged Carpocratem and his fellow-
wes heretiques for so vsing the ymages
of Christ/ shall we be affraied (being of
the mynde that Irenæus was) to call the pa-
pists heretiques for so vsing the ymages
not only of Christ/ and carieng the same
about apon the crosse in processions: but
also the ymages of the blessed virgyn ma-
ry/ (whiche thing Epiphanius cryeth out v-
pon)

Irenæus 180.
yere after Christ
Li. 1. cap. 24.

*carpocrates
& gnostici.*

Olde here-
tiques induced
christen men
first to worship
ymages.

Processions

pon) and of Saint Iohn / and of Saint Peter and Saint Paule and of a number other of there creatid Saints as of Dunstan / Thomas Becket / Ursula? etc? of whome it is doutid wheather some of them be Saints or not with God / or damned spirites with the deuell in hell. And in that the popishe preachers / wryters & shameles champions be so full of there allegories / of fables / which they call narra-

4. *Valentinian*
Conuersion

The heresies
of Valentinus
Secundus
Ptolomeus/
Cerdo / Mar-
cion / Apelles /
agree with the
heresies of the
papists.

5. *Hebion*
Eusebius. lib. 3
cap. 27

The heresies
of the papistes
agree with the
heresies of He-
bion and his fol-
lowers.

tions / and of fayned inuentions: And also in that they say that Christs body is so thyn and of so heauenly / and supernatural substance / that it is in an infinit number of places at one tyme / and burn men that hold the contrary: who can denie but that they folow the dreames / fantasies & heresies of the heretiques Valentinus, Secun-
dus, Ptolomeus, Cerdo, Marcion, Apelles ad such lyke? Hebion & his followers held opi-
on (as Eusebius recordeth) that the obseruation of the law of Moses (as the Pa-
pists say of there ceremonies) was neces-
sary *quasi non sit salus per solam in Christum fi-*
dem, & uitæ cōuersationem fidei correspondentem,
As thoughe (sayth he) *Saluatiō cōmeth*
not by sayth only in Christ / and the cōuer-
sation of lyfe agreeable to the sayth. So
weak was there vnderstanding thay they
could

could not perceane the abrogation of the law and traditions / which (as S. Paule saith) stode in decrees and commandements of men. And yet doth Saint Paule crye out with open mouth / that they be abrogatid bloted out / vtterly take away and nayled apon the crose with Christ.

Ephe. 2
Col. 2.
Gal.
5

And he forbiddeth that any man should iudge vs in meat / or in a pece of a holy daye. Be not the new Hebionites the popish heretiques taken with the self same blyndnes: what other things I pray you doth the ordinances of the Papists conteyn then a certein new Iudaisme: and so much the more wicked / because they haue no commaundement by God as the Jewes ceremonies had for a tyme. But Saint Paule taunteth them sharply for there fond talk and doings. These ceremonies (touche not / tast not / handell not) be of none effect (sayth Saint Paule) because they perish by the abuse / and be the very commandiments and doctrines of men. Yet (sayth Saint Paule) they seem to haue some shew of wisdom / by reason of an outward apperinge of a humblesnes / and of the hurting of the body whiche can employ no suspicion of vntreuth / if Martins saying were true.

But

Col. 2.

Eph. 2.

The Jewes
and the Pa-
pists comparid
together.

Howe

The Jewes
and the papists
vse all one kinde
of Sophistrie.

But in deed they be very madnes and
vayn superstitions/as by Saint Paule
own words it is euident. Col. 2. and Eph
2. how beit these thigs be vsid of the po-
pish sect as diligently/and as superstiti-
ously as euer they were of the Jewes/the
Hebionites / or any other sortes of hereti-
ques as they know & fele which be vnder
there quorum/and obey not to them/

And because the whole bodie of papis-
tie is not vnlike to a new Iudaisme (as
I haue sayd) aswell for the very Aronica
apparell vsid by ther popishe priests as
Masse/ ad for sondry other Iudaicall ry-
tes and ceremonies/and there opinion of
meretinge and deseruing saluation / for
and by keping of there law : it is mani-
fest that the Papists in these points ioyne
ne with the Jewes in doctrine. And
with the same Sophistrie wherewith the
Jewes wold seem to defend them selues
when they be charged for not obseruing
all that is wryttē in the law according-
ly as they cōfesse they be bound : With the
self same Sophistrie wold the Papists se-
em to defend themselves/ whan it is ob-
iectid that in pryuar masses there is no cō-
munion/ because there is but one which
receaueth : for the Jew sayeth it is en-
ough

ough for them/ if all the law be amongst
 the all obserued/ and not needfull that eue
 ry one should obserue it all. For the hon
 se of God (saieth he) is one / and if in all
 that house or cōgregation of thers / it be
 obserued/ it is enoughe (sayeth the Jew)
 And euē so wold Watson seem to answer
 the former obiection of priuat Masses
 saying: There is one house of the chur
 che / and the priest that saieth masse alon
 doth communicat with all them that cele
 brat in other churches / or in other real
 mes / though they be not at his elbow
 And so he full clerkly cōclndeth with this
 Iudaical Sophistry: that it is not need
 full for a communion to haue any moe re
 ceauers then the only preest present. Ei
 ther of ignorāce not knowig/ or of malice
 purposly hiding the canons of the old cōn
 sels and sayings of old wryters which te
 ache the manifest cōntrary. And ye may
 well see the fashion of there answers to
 be all one. Yt is not needfull for one mā to
 obserue all the law / but if amōgst all the
 Jewes the law be obserued/ it is enough
 (sayth the Jew.) Yt is not needfull for
 a priest to haue any at his elbow to com
 municat with him/ but if in all the church
 of God there be any other that celebrat/
 then

D. Westons
 wayn Sophistry
 for the defens
 se of priuat mas
 ses befor the
 Queen.

Read the de
 crees iij. et iij.
 of Sother bish
 op of Rome
 who lyuid al
 most 1400. ye
 re ago. and of
 Calyxtus also
 shortly after
 him.

The Jew.

Watson

Deut. 27.

Gal. 3.

The worde
(Communion)
requireth that
the lords supper
should be recei-
ued of a compa-
ny present.

7. manifesti.
for mariado, Gal.
patians, or enrahe
abridg. / Cap. l. d. i.
Hieronymus
contra Iovinian-
um lib. 1.

Sayned holie-
nes of Hereti-
ques,

then doth he not communicat alone (saith
Watson) Lo how detestable & blasphemous
these lyes / be vouched by the Jewes / and
the Papists by one kynde of Sophistry
for like as euery man both Jew and gen-
tile / is chargid with the obseruation of
the whole law / by the playne words of the
Deuteronomie / *Maledictus omnis etc.* cur-
sed be euery one that abydeth not in all
things that be wrytten in the law / to doo
them: So ought euery communion to be
ministred by the playn etymologie and sig-
nification of the word (communion) to a
company assembled for that purpose / and
not to any one alon / as the masmongers
abuse it. I haue before declarid how
the Papists agree with the most old heret-
iques / in that they iudged the vse of mar-
trimony to be an vnclean thinge / as the
Papists do when they alledg S. Hierom
that thei can not do the office of a Christi-
an man and a married man at once. And wher
they wryth / and belye Saint Paule say-
ing that he commandid man to departe
from his wyfe at the tyme of prayer etc.
This opiniõ aswell of the old heretiques
as of the Papists / hath none other ground
but that thei wold by that meanes / bring
themselves in credit amongst the people
with

with an outward apparence of holynes/
of cōtinency/and of nerteuose lyfe. Which
thinge appereth in Saint Austen in his
thirde booke of confessions: where he con-
fesseth that he himself was snarid/intan-
gelid/and deceauid/with the opinion / e-
stimatiō/and outward apparence of holi-
nes of the Manicheis. And it is playn in
his retractations/that S. Austen had mu-
che more adoe with the ouerthrowing of
there estimatiō of godly lyfe(which grew
first by there superstitious vsages) then
with the ouerthrowing of there opinions
And thefore in that place he calleth there
continency a deceytfull continency / and
there abstinency a deceytfull abstinence/
wherby they deceauid not only the rude &
and vnlearned/but had almost (as I haue
sayd) ouerthrowē Saint Austen himself/
as he confesseth of himself. And this esti-
mation of theres increased not only by
there abstinence from mariadage/but also
with abstinence from flesh and wyne / as
both S. Austen and Irenaeus and Clemens A-
lex. and Theodoretus etc. Beare witnes in
the places before rehersed. Compare now
the deuclish generatiō of the popish sect/
vnto those old heretiques/ & ye shall fide
a fastig frō flesh amongst the Carthusiās.

G ij But

Aug. li. 3. cap.
6. cōfessionum.

Aug. retract.
lib. 1. cap. 7.

The deceytfull
continency of
the Manicheis
lyt vnto the cō-
tinency of the
Papists.

The old Heres-
tiques deceuid
the peple with
abstinence from
mariadage/flesh/
and wyne.

Aug. li. 2. ca. 13
de moribus
Manicheorū.

The heresies
and life of the
Manicheis agree
with the heresies
and life
of the papistes.

Sainete Austens
wordes.
Aug. de moribus
Ecclesie
cath. et Mani.
li. 2. cap. 3

as / & other fryers / monks & nonnes etc.
But what kynde of fasting I pray you:
forsoth suche a kynde of fasting as is des-
crybed of Saint Austen where he intrea-
teth of the behavior of the Manicheis.
Yt is wrytten (saith he) of Catiline *Quod
frigus, sitim, fame ferre poterat, hæc erant illi spur-
co scilicet goq; cum nostris Apostolis communia.*
Catiline being a fylthy theefe / culd a byde
could / hōger & thirst. These things culd /
he doe aswell as our Apostles (saith S.
Austen meaning the preachers of the Ma-
nicheis) And may not the same be sayd of
our popish heretiques / and new Mani-
cheis? And shortly after Saint Austē lar-
gely declareth by cōparison the scrupulose
abstinēce of the Manicheis from flesh with
the sober dyet of the trewe Christian man.
And now I most hartelie desier the gē-
ell read to cōsider how S. Austē painterh
out / & most manifestly descrybeth the fast
of the Manicheis to be such a fast / as is
now a dayes / the fast of our Papists (that
is to say) gluttony / & not a meās to tame
the flesh as they do pretēd. And that the
sober dyet of the Christiā man eatig spar-
ely of flesh is the right kynde of fastig.
Thus S. Austen reasoneth. Yf there be a
mā (as it is possible) so spare of dyet & pro-
fitabz

fitable withall/that he will eat but twyse
in one day/ruling & tempering with that
abstinence/the appetyte of his throte ad
belly: And be it also (sayth he) that there
be sett at supper before this man a few
herbes/and a litle baken / soddē with the
same herbes/so much in quātītie as may
suffice to put away his hunger and that
the same man quenche his thirst with
thre or four draughts of puer wyne/ that
is vnmingled with water / and that this
be his dayly dyet. And agayn on the ot-
her syde. Yf there be one that tasteth no
flesh nor drynketh no wyne / but strange
kindes of dishes/ made of seeds/and fruz-
tes/with habundance of peper cast apon
it/ wherof he eateth plentifully at .ix. of
the klok in the morning And againe at
night at supper. And also that the same
man drink of the water / wherewith the
husks of grapes be washed after the press-
ing/and of sider and suche other liquors/
which though they be no wyne / yet they
serue in stead of wyne/yea and passe it al-
so in sweetnes. And be it that this man
drink not only so much as he thirsteth/
but so much as him lusteth: And that he
hath a dayly prouision for this dyet/and
hath plēty of these delicates/wherewith to

A comparison
of the popish fast
and of the
Christian fast
out of Saincte
Austin.

Note yow Pa-
pists your super-
stitiousnes in ab-
stinence from
fleshe.

Aug. Epistola
lxxiiij. The
Manicheis far
bad there Prie-
st mariadges as
the Papists do.

The Maniche-
is and Papists
agree fully in
certain points.

serue not only his necessitie / but also his
lust: Wheather of these twayn / iudge you
as touchig meat & drink / to lyue in more
abstinence? I think (sayth Saint Austen)
ye be not so blynde but that yow will pre-
fer the man which lyueth with the litel
baken and wyne: to the other glutton: for
the trueth it self dryneth you to this ans-
wer. But yow heretiques be of the con-
trary opinion (saieth he) for by your opi-
nion / if this second man shuld sup with
the first but one night / and should but tou-
che his lippes / and smell of his bakē tho-
ugh it were resty / ye wold strait way con-
dempne him to hell fyre / as a breaker of
your seale (that is) of your religiō. Thus
far out of S. Austen / which saying he fur-
ther also foloweth to the same effect. And
likewise in the opinion of the mariadges /
of priests / the Manicheis and the Papists
haue like agreement / for they suffrid so
many of thē as were callid (auditores) to eat
flesh / and to marry at there pleasure / and
to till the ground / etc as S. Austen wit-
nesseth Epistola 72 ad Deuterium. But the-
re Ministers whō they callid Electos they
wold in no wyse suffer to marry / nor to til-
the ground / etc. Here seest thou good rea-
der the ful agreement of the heresy of the
Manicheis and of the heresie of the Pa-

pists touching mariadg of prests And
that the doctrine of vs (whom Martin &
such other heretiques call heretiques) as
agreeth with the doctrine of the Catholi-
que church by the iudgement of S. Austē
& that the doctrine of the Papists in this
poynt agreeth with the Heretiques the
Manicheis. And forasimuch as both he
and Irenaeus, Epiphanius, Theodoretus and o-
ther doe note the like opinion of abstinē-
ce from flesh in Tatian and his folowers
who were callid *εὐκαρίται*: And in Monta-
nus the heretique who was the first that
euer made lawes for fastinge / And in the
heretiques named Acriani Basilidiani Priscil-
laniste and Saturninus / and diuerse other
Archheretiques / whiche were also enemi-
es to mariadg: Why may not I be as
bold to note this for an heresie in the Pa-
pistes / as these and other old / holy / aunc-
e / lerned and approued fathers & Doc-
tors of the church of God / were neither af-
raid nor ashamed to note these old / and
many of the great learned men / as blas-
phemose heretiques for the same opiniō.
Manichaeus also brought in a new doctrine
which was cōteyned in his epistle named
Epistola fundamenti, wherunto he requirid lyk
credit to be geuen / as to the gospel & that
his doctrine he

The first that
commandid fa-
sting by a law
was an hereti-
que
Eusebi. lib. 5.
cap. 18.

7. manifesti
for making for
doctrine of Equi-
credit with the
scripture.

As the Mani-
cheis requirid
there bot named
Epist. funda-
menti to be cre-
dend. So do the
Papists ther de-
crets / etc.

D. xix. Si Ro
manorum. etc.
sic omnes etc.
Eunimvero etc.
cap. nulli

D. 29. cap. In
memoriam.

The Devils
store house.

The heresies of
the Papists ag
ree with the he
resies of the
Moucanistes,

did beat in to the heads of the peple with
all dyligence. Haue not the popes of ly
ke sort set out there decrees decretals Sex
Clementines, and Extra Vagants, the lawes &
doctrines wherof they requier to be obser
uid as the gospel? *Tanquam ipsius diuina Pe*
tri uoce firmata as though they had been sta
blished by Peters own holy mouth? com
mandinge and forcing the peple of God
to receaue ad folow the blasphemose r
les and ordinances therin conteyned? *U*
cet uix ferendum ab illa sede imponatur. i. thou
ghe it be almost intolerable that which
is commaundid by that seat of Rome? I
report me to any trewe Christian man of
knowledg / wheather this be not (to sy
in gods temple / ad to auant himself as
God) as the Apostle noteth the man of
synne and Antichrist? This boldnes is
maruelose / considering that there is al
most no leas / in the old / and new Testa
ment whiche by one meanes or other / is
not in those wicked books / wrythed and
defyled. So that they may well be callid
the devils store house / wheri his champ
ons may from tyme to tyme haue tooles
wherewith to defend the Pope there God
against Christ & his Apostels. The agre
ment also of the Papists with the old he
retiques

heretique Montanus and his disciples shew
 weth it self to plaine. For Montanus amongst
 other his heresyces fayned himself to be the
 holy gost / which fond opinion Manes also
 afterward spred abroad of himself / and dyuerse
 other / By meane wherof he chalendgid the
 interpretation of the scriptures / in such wyse /
 that his expoficion and sence / should be recea-
 and none other / for it was as certein as
 though it had been spoken by the mouth
 of God / craftyly conueying to himself the
 iudgement ouer all other / and excluding
 all mē's controlement. Of lyke sort / hath
 the Pope perswadid the world / himself to
 be so plētifully indewid with Gods spiri-
 te that he cā not erre. *Neq; cuiquā de eius liceat
 iudicare iudicio.* And that it is not lawfull
 for any mā to iudge of his iudgemēt. No
 neither the Emprour / *neq; omnis clerus, neq;
 rex, neque populus* neither all the clargy / nei-
 ther the kinge nor the peple / neither the
 generall counsell / nor all the world may
 controle him. *Etiam si innumerabiles populos
 cateruatim secum ducit Primo mancipio Gehennæ
 cum ipso plagis multis in æternum uapulaturus,
 Huius culpas isthric redarguere præsumit mortali-
 um nullus, quia cunctos ipse iudicaturus à nequie
 est iudicandus.* Thoughe he cary with him

*g. montani
 for being endued
 with the spirit
 of god & so say
 mind in his
 of scripture*

Montanus the
 heretique wold
 not be control-
 lid.

*9. q. 3. patet ex
 Nicolao Papa
 & c. cuncta. 9
 q. 5. Nemo &
 in glosa.*

d. 40. si Papa.

The pope will
Suffer no man
to controule him.

25. q. Violato.
ex damaso.

Mones be
indee priests.

d. 21. quamuis.

Neuati the
heretiques.

to the denell sowles innumerable / there
to be punished eternally No man lyuing
may fynde falt with his doings / for he
must iudge all men / and that himself o-
ught to be iudged of no mā. And to make
all suer / Pope damasius did plainly define /
that they sinned in blasphemy against the
holy gost which violatid or brake the po-
ps lawes. Afore saying if it had been
spoken of one that was no Pope. But yet
much sorer / if of one that could not lye / as
the Papists say the pope can not. The
Montanistes, had prophetissas, The Papists ha-
ue their Mones / whom they make mock
priests being women. The Montanistes na-
med there litle streat (callid Pepuza) Hierusa-
lem: The Papists haue made Rome a new
Hierusalem sayng it hath neque maculam neq;
rugam neither spot nor wrynkell: The Pa-
pists themselves can not deny / if they ha-
ue any honestie / or shame left / that these
doings of the Pope agree full and whole
with the heretiques called Montanists, Ca-
taphrigians, Adamians, Quintilians, Helchisite,
Theodotians, Nouatians, Alogians, and suche ly-
ke. S. Hierom wryteth that the No-
uatians, fayned continuall repentance
that by that meanes they might be ad-
mitted to haue the gouernance of the
peple

people in churches/lest there opinion contrary to repentance being espied/they should not haue been sufferid. And likewise they had in their mouthes / the name of good works/and of the primatiue church/ but when they did amisse / they would not be correctid. Now I report me to the indifferent reader / wheather experience doth not dayly teach vs/ that the Papists vse the selfsame practises. They pretend that they fauor the doctrine of repentance/makīg also a gorgeouse name in shew (as they think)calling it penance / but looke vpon there lyfe/and tell me who be more vnrepentant? they pretend the name of good works. Who lyue in more pride/falshood/blasphemy/gluttonie/lechery/Idolatrie/sweringe/lyeng/ and in all kynde of abhominatiōs? And as for the doctrine and fashions of the primatiue church who seeth not that they haue vtterly trodden it vnder foot? and haue deuysid a new doctrine wherby to serue there pompe / insatiable couetousnes/ and worldly commodities? And as touching correction they be so farre from the admission of the right discipline/and obediēce to the word of God/that (as I haue said before of the Montanistes) they will be lords/and without controulment / not garding themselves

The most penance
of the papists
is declared by
their life.

The Christian
mans weapon is
prayer and tears
as the Papists
weapons be
cruelty and blood-
shedding.

The pops
Gard.

The heretiques
named
10. Apostolici for
and the Pa^{nam}
pists agree.

The Papists
do falsly vsurp
to themselves
the name of Ca
tholique.

Catholique

of Donatists

In breuiculis
collationum cum
Donatistis / in
collatione iij. diei

The Donatists
wold be callid
Catholiques.

and the sword of the spirite / but with violence / terror / crueltie / banishment / prison / rope / fagot / fyre and warre. There was also another sect of heretiques / who named themselves Apostolicos (that is to say) Apostolik / euen as the heretique papists do challenge wrongfully vnto the the name of the sea Apostolik and of Catholique. These heretiques wold allow none to be of there brotherod / that had the vse of there wyues: wherein our popishe priestes ioyne with them aswell in deed thoroughly / as a part in name / for that they will suffer none to be priests after there order onles he vtterly renounce mariadge. And like as this sect of Apostolici, had nothing els of the Apostles / but the vsurped name / so haue our Papists not one iote of Catholiques / saving the only vsurped name. But i that they wil be callid Catholiques / The Papists agree also with the heretiques / named Donatistes, for the Donatistes in any wyse wold be callid Catholiques / as S. Austen witnesseth. I maruayle why the Papists will not rather be callid Apostolici seying all there hold / is apon the Apostle Peter / as they pretend / and apon the sea Apostolicall? Yt may be that they feare lest the vse of the name so playnly / might /
cause

cause the peple to perceave Peters ene-
my/sitting in Peters chayer bragging
himself to be God/ But what anayleth it
the Papists to folow Peter in place whē
they folow Iudas in lyfe? The Arrians al-
so callid themselves only/ Catholique / and
there aduersaries / by the proper names
of those lerned men whiche by there gre-
at knowledge in diuinitie / and cunningg
did most to ther ouerthrow. So they cal-
lid some Athanasians, some Ioannitas, some
Chrysostomians / and some Ambrosians : lyke
as the popishe heretiques at this day/cal
the trow professors of Gods word : So=
me Lutherians, / some Swinglians / some Oe-
colampadians : but themselves only Catholi-
ques / & Orthodox: So may yow see that Ca-
tholique is almost become the name of
Christs enemies/and (heretique) of his
friends. Moreover this secte named Apo-
stolici, wold possesse nothing as proper / Li-
kewise amongst the Papists the monks/
S. rryars / chanons / nonnes / etc. refusing the
propertie of things / declare playnly that
these heretiques and they / haue both but
one rule. Saint Austen also maketh
mentiō of a sort of heretiques whō he cal-
leth Pattalorinchitas. Who were so studiose
of keeping sylence / that they stoppid there
mouth

ii. Thess. ii.

The Arrians
also vsurpid the
name Catholi-
que.
of Arriani.

Catholique is
almost become
the name of
Christs enemy-
es.

Apostolici 2. *for*
possessing nothing

Aug. de heresi-
bus.

The Papists
agre with the he-
retiques named
Pattalorinchitas.
te.

Blaspheming
Silence in Clo
sters.

mouth and nose with there hands and there fingers / alledging the scriptures for there defense. *Posui ori meo custodiam* I haue put a custody to my mouth / meaning the custody to be there fingers. These the Carthusians do folow / & the mōks of the order of Saint Benet and the most of the cloysterers / when they kepe there cloyster / And the popishe priests be prescnybed to make a pause of sylēce in there Memento. And because these heretiques did talk / and utter there myndes / not with there tonge (for feare they should breake sylence) *daclilorinchita possunt euidentius appellari*, they may better be called *Daclilorinchita* saith S. Austē / But in the arte of talking with the fingers / the popish cloysterers / though they hold there tonge as *Daclilorinchita* did / they be so cūning / that they will swear / curse / chide / & tell lōg proces with there fingers. Wherfore they soioyn with these heretiques in keping sylence / and so passe them in talking that me thinketh men shall do them wrōge if they gene them not also the name of these heretiques / for the one wherby S. Austen sayth they were named / and *βλασφημοὶ* / is blasphemers with there fingers) for the other. And also the old

auinceant

be Heretiques.

annceant and rank heretiques Sabellius, Samosatenus, Photinus, Nestorius, & Eutiches, holde opinion of Christ/that he was not Gods sonne in deed/but in name only: And I pray you wherin differ the sect of the Papists frō this Heresy? The Papists grāt in word/ with there Tong / and lypes/ that Christ is our sanior ad redemer. but in deed (that is to say in the effect) they annex to Christ/such a condicion/that by the meanes therof/Christ is excludid frō the only thanks for they hold that the forgenenes of our sinne / ad Gods fauor is not bought with Christs blud only: but with gold and siluer / geuen for pardons/and masses/with ceremonies / and rytes/with fasting and honger/ with inuocating of Saints/ and worshiping of ymages/with abstinence from mariadze / and goyng wolworth / with wicked vowes/ and obseruing of such religions as they of there owne brayne / with out Gods word haue deuised. All whiche trūpery haue ther meryte apoynted by the pope/without whose authoritie they hold opiniō/that neither these nor Christ himself can profet any man: And what is this ells/then in word to confesse Christ and to denye him in deed as Sabellius, and

ii 11. Sabellian
~~the~~ for denying
Christ to be
Sondry old he
retiques which
agree with the
Papists in opi
nion.

The Papists
tread down
Christ / and set
vp themselves.

The new Christ
or redimer of
the Papists.

12 *us/Aviani*
Nestorius the
heretique.

Theodore de
Hereticis fab.
lib. 4.

Nestorius cal-
lid himself Or-
thodox.

D. Steph Bar-
dyner was a sea-
yd to put his na-
me to M An-
tonius because
he can not iustis-
fy the doctrine
onles he him-
self be iudge,

and these other fornamed naughtipake
did? And somewhat to speake speacil-
ly of Nestorius/ the virgin priest / and bus-
hop of Constantinople/ about 424. yere af-
ter Christ: The deuell stirrid him vp (as
the Aunceant Greek Doctor Theodoret
wryeth in his 4. book Heret. fabu-
τὸ ἀπλῶς, καὶ ἀτεχνολόγητον ὃ τῶν ἡμῶν ἰλλαν-
τινῶν συνῆγαγόντων σοφισμασί. (that is) to trouble
le the simplenes of our faith / which is
voyd of all craft/ with subtile Sophismes.
And what els doth the Pope/ and all the
cannon lawyers/ and the schole Doctors
and the rest of the sectaries of that heres-
sy/ than darken and obscure with there re-
yn Sophistry/ the playn and simple sense
of the blessed word of God? He saith
further of Nestorius that he couerid his self
ὁρθόδοξίας προσήμασι, (that is) vnder the co-
lor ad cloak of the name (Orthodox) And
doth not S. Gardiner the like in his
hotch potch book set out vnder the name
of Marcus Antonius? Where although he
hyde his owne name throughout the booke
vsurping the name of Orthodox/ as Ne-
storius did/ yet may the reader easely percei-
ue/ by his feare / to declare his name
that he wold rather haue recantid twise
more/ than to haue burned onte/ though

be Hæretiques.

113

he were suer that for religion no man
was/nor should be put to death in king
Edwards dayes onles he denied some ex
press Article of our crede. But now blud=
shedinge declareth of what spirit the Pa
pists be/how they esteeme and loue sacri=
fice and death better then merci. The sa=
me Theodoret also sayd of Nestorius (besids
the disclosing of his heresies) that he so=
ught the fauor of the peple with crouch=
ing in a blak coūtenāce / ὡχρότητι σώματος & τὸ
δυναμὶς ὑποκρίτης εἶναι διαβόλου (that is/hūting
and desyring to be esteemed a chaste lyner/
by reason of the paleness of his countin=
ance: And doe not the most parte/yea &
chiefely the most notid for holines/of your
monks fryers and dissembling wyueles
priests/etc.doe the like? will you know
what manor of man Nestorius the Hereti
que was? look apon a popishe monk or
fryer/and ye see his lynely ymage? Nay
but you will say small faith is to be ge=
uen to Theodoret For D. Gardiner in his bok
against my lord of Canterbury sayth he was
suspectid to be a Nestorian / And D. Wat=
son in the conuocation house in the hear=
ing of fyue hundreth peple sayd that he
is a Nestorian. To this ye see Theodoret
answereth for himself/condemning them
both

Theodoret
wrot against
Nestorius.

Nestorius coue
rid his hypocris
sy with superstiti
tious apparell as
the Papists
doe.

D. watson bely
ed Theod. in the
conuocation
house openly.

both/for slaunders of lyers/ with his large and earnest wrytinge against Nestorius

But what remedy when the Papists/ by euident trueth haue the flat ouerthrow/ they must needs defend them selues with lyes/ for these be so stubborn that it is lykely they wold rather deny God then rekant/ unless the feare of death should examē the/ for then wold they not geue place to the weather cok in readines of tournige. S.

Austen also with other/ maketh mention of a sect of Heretiques / which were called Heracleonites / who vsid a superstition in the buriall of the dead/ condemned in the church of God. And of them he saith: *feruntur autem suos morientes nouo modo quasi redimere, id est per oleum, balsamum, & aquam, & inuocationes quas Hebraicis uerbis dicunt super capitaeorum:* Yt is reported of the (saith S. Austen) that they haue a new kynde of redemption for such as dye amongst them which is done with oyle/ balsam/ & water/ and by certein innuocatiōs & praieres that they say ouer the heads of the dead with Hebreu words. Yf S. Austen were alyue at these daies/ & saw what a worke the popishe seefe make about the burieng of there dead with there Wyling Persuading Sensing & sprinkelling of there conuired water / ad

with

Aug. de heresi-
bus.
13. Heracleonite

The comparis-
son of the Pa-
pists with the
heretiques nam-
ed Heracleonite

The buriall of
the dead amongst
these Heretiques
and the Pa-
pists agreeing,

with there mumbling / and pattering of
 words / which the peple vnderstand no bet
 ter then hebrew / Think you not he wold
 iudge the Papists to be as mad as the
 Heracleonits? The fashiō of cūly burieng
 the dead / was godly setfurth in the last
 bok of common prayer made in King Ed
 wards dayes / aswell for the reuerent v=
 sing of the dead corps / as for the consola
 tion and edifieng of the congregatiō pre
 sent. The vnnecessarie cure of the dead /
 was by speciall commandiment forbid=

den to priests in the old Testament. And
 Christ himself forbad his disciples to tri
 ble themselues with that care. And yet is
 there no one thing more regardid in the
 papacie / and no maruaile / so greet lucre
 and gayn hanging apon it. How be it
 Tertul. in his fourth book against Mar
 tiō semeth to proue aswell / by the vi. Cap.
 of Leuit. as by the 9. of Luk. that a priest
 ought not to cum to thē that be dead / no
 though he it were his father / his mother /
 or his brother / because priests haue some
 agreemēt with the study of the Nazares
 for the amplifieng of the kingdō of God
 The papists haue brought a number of o
 ther Aronicall stuffe out of the old Testa
 ment / as albes copes / vestments / mytare
 B ii altars

Nu. 6.

Math. 8.

Luc. 9.

Tertullianus
 lib. 4. contra
 Marcionem
 Nu. 6.

The God that
the papists lofe
apon is Gayn.

14. *Eunomians*

The *Eunomians*
and the Pa
pists comparid
together. *Sozo
menus li. vi. ca.
prol.*

*Stella c. l'ricoe
rum.*

us

That al papists

altars/etc. saying that priests wyues
they left behynde them / which were also
wed by Gods word in the old Testament
not as a ceremony / but as a thing neces
sary / And in stead of them they haue re
compensed themselves / with diligence in
oyling / anoynting / sensing and other ce
remonies about the dead. And no small
profet hangeth apon these two pointes.
For lak of wyues increaseth there estima
tion in the sight of the ignorat. And the
re paines about the dead increaseth there
purse and vpholdeth there deuised purga
tory / with no small gayn. Wherefore they
had rather agre in heresie with the Hera
clionits a thousand tymes / then they wold
either haue wyues or lose buriall commo
dities. Bresenes that I study for will
not suffer me to compare / the *Eunomias*
with the Papists in so many things as
I might / but this one thing I may not
passe ouer. They perswaded there dis
ciples that no sin should hurt them / that
were partakers of ther misteries : And
do not the Papists say that he shall not
be dampned that is buried in S. Fran
ces coat? And do not some of the hold that
a priest shall not be dampned because he
maketh his maker? And that temptatio
shall not ouerthrow them which be ente

rid in to this or that kynde of order?

Now forasmuch as the Papists do teach the selfsame doctrine with the Eunomians how shall we dout of there agreemēt otherwys? The secte of heretiques that were callid *Euchite* or *Psalliani* of whom *E-*
Epiphanius maketh mention contra *Massili-*
anos, and *Saint Austen de heresibus* who for mumbling vp of ther long prayers were callid the praing heretiques (for so soundeth the Greek word *ευχισταί*) they wold neuer cease praying and singing of Psalmes day and night. And so much they gaue them selues to prayer that they thought themselves bound to doe nothing ells:

Not to gett there liuing with the sweat of there browes / Not to truble themselves with any office that concerned the commō welth / Not to study or to put ther hand to any kynd of labor: But to lyne in continuall ydelnes / in only eating / drinking / sleaping / and praying. Of whom also thus wryteth the auncient Greek author / *Theodoret* *ὁντως ἑξαπαταῖν διὰ τὴν αἰσχρονομίαν· ἔργον μὲν ἔσθιν μάλιστα, πρὸς μακάριον γὰρ ἑαυτοῦ νομίζουσιν, τῇ δὲ ἐν ἡμῶν ἀσχολευσίᾳ καὶ τῷ πλεονεξίᾳ καὶ ὑβρίσει.* The English wherof is this. And the miserable wretches being decreauid / geue themselves to no kinde of work

Euchite.

Euchite callid themselves spirituall men.

Theodoretus li. iij. de hereticis fabulis.

The papists ad
the heretiques
callid *in xitu*
comparid toge
ther.

Donatista

S. Austen de
heresibus.

Priscillianistes
the spanishe he
retiques.

Perim y am
ongst the Pa
pists is lawfull

is

That all papists

for they call theselues spirituell me. But
geuing themselves to praying / thei slepe
the most parte of the day. I pray the gen
tle Reader may not a man see the lyfe of
monks friers chanons etc. yea and of the
se priests / whom the pope cōpelleth to be
virgins against there will / in Cathedrall
churches / and els where agre with the do
ings of these heretiques: what other ac
compt can the most of the popes creatu
res make of there life / then might these
Heretiques: The Donatistes and the Priscil
lianistes, were folowers the one of Mani
cheus and Gnostici and the other of the Ar
rians and Cathari. wherfore there opini
ons be somewhat before touched. Yet
this one thing I can not omit which S.
Austen and other do note of the Priscillia
nistes the spanishe heretiques. This say
ing (saith he) is allowed & commendid as
mongst them: *iura periura secretum prodere*
noli: swere and forswere and utter no se
crets. Oh how wel this rule is observed
of the Papists. This is such a maxime as
mōgst them / that almost all there fetches
and practises against Christ / be compas
sed with periury. I wold faine learn an
answer to this question / how many Pa
pists be there this day in England / being
born

born in Englād that were not either tra
yters to there prince king Hēry the VIII.
or els perinrid apō the holy Euangelists?
Our Doctrine whiche is taught by the
scriptures of God & was confirmed with
the sheding of Christs blud apon the Cros
se/ is blasphemously reportid by Martī &
his fellowes / in the last end of the first
Chap. of his booke to hane his begiining
of lechory/ and to end in Sedicion and tre
ason/ which saying is so maliciose/ that it
wold styrre any trew and earnest fauorer
eyther of Gods word/ or of the realme/ if
it had not been vtterid by the pen as a per
inrid traytor: what man can be dū/ whan
he seeth trew men falsly accusid/ of here
sie/ sedition and treason/ by a boke set out
in prynt? Yea by a booke dedicatid to the
Queen herself? But wryte on and spare
not/ God be praised we haue not only spū
ges to put out that ye wryte / but we ha
ue also pencils to paynt yow in your co
lors: and be yow well asuerid the world
shall see (God willing) ye haue made a
smoke wherwith to put out your own ey
es. The Genealogy of popry is not vn
knownen to the world/ & that it might the
better be knowē/ I turned a tragedy into
the Englishe tōge which was first writtē

B iij by

Of the genealo
gie of the po
pish heresy.

flattery Ignor
aunce Super
stition lyeng ad
Sufferance ha
ue made the po
pe a God.

Gregorie the
vij. pope of Ro
me made the
Emperours
stand barfote iij.
dayes in frost
and snow with
out dore A.
good lesson for
the clergy how
they shall kepe
lay mens necks
under ther gyre
dell.

by the excellēt learned father Bernhardinus
Ochinus Senensis ⁊ did cause it to be prited/
where it is shewed by a cōtinual discour
se/ enē frō the begiñinge how the popes
authoritie first began with flattery / and
waxed stronge by ignoraunce / and super
stitiō of Princes / and how in tyme suffer
ance/made the popes Traytors / wherby
they toke vpon them suche boldnes that
being before but the Emperors chaplens
they challendgid to be the Emperors ma
sters. In so much that Hildebrand a pope of
Rome and first a monk/otherwise nam
ed Gregorius. 7. was neither ashamed nor
afraid to force Henry the fourth (than be
ing Emperor) to stand 3. dayes/ barfote/
in the frosty tyme of winter/ without do
re/and wold not suffer the Emperor / to
be admitted to his presence. This treason
of the popes was allway vpholdid and de
fendid/by periure/hypocrisie/idolatrie/ ⁊
a continuall forge of lyeng/ all which ab
ominations/being once entrid into the
church of Rome / haue not senerid thesel
ues from the beginnīg / but kepe toge
ther/not oly in the pope/but in al papists
to this day . And for a more large pro
se of the cōtinuāce of periury among the
Papists/if it may please you to read a pe
ce

ce of there doings/ in the popish generall counsell at Constance/ye shall affirme my saying to be trueth. Yt may please yow to vnderstand/that the worthy Martyrs of Iesus Christ Ioan. Hus and Hier. a Fraga, were callid to this generall counsell and sayth was made to them that by safe conduct/they should cum safe/and return safe where yow se / the first point is of the spanish Heretiques / that is to say (Iura) swere. But when the papists had once caught the/ they brak promes with them/ and wold not suffer the to departe/ but like false murderers burned the / Lo there is (periura) forswere. Yet lest they shuld seem to do any thing wherin all there sect did not consent (establishing this practise of the Priscillianistes) they made this Antichristian law/ in the 19 session.

Præsens sancta synodus, ex quouis saluo conductu, per Imperatorem, Reges & alios seculi principes, hæreticis, uel de hæresi diffamatis, Putantes eos sic de suis erroribus reuocare quocunque uinculo se astrinxerint concessio, nullum fidei Catholicæ, uel Iurisdictioni Ecclesiasticæ præiudicium generari, uel impedimentum præstari posse seu debere declarat, quo minus dicto saluo conducto non obstante, liceat iudici competenti & ecclesiastico, de hu-

H 5 iusmo.

Then Hus and Hieronim of Praga were promised by the counsell to cum safe and go safe/ and yet were they contrary to the faith / taken and burned.

Concilium Constantiense sessio XIX.

tusmodi personarum erroribus inquirere, & alias contra eos debite procedere, eosdemque punire, quantum iustitia suadebit, si suos errores reuocare pertinaciter recusauerint, etiam si saluo conducto confisi ad locum uenerint iudicij, alias uero non uenturi, nec sic promittentem, cum alias fecerit quod in ipso erat, ex hoc in aliquo remansisse obligatum. The English wherof is this.

The popishe
councell of Cō-
stance maketh
peruery lawfull
by a law/iudge
whether the ho-
ly gost were
ther or not,

This present holy counsell / doth publish and declare / that there can no preiudicie hurt or hinderāce cum to the Catho-
lique faith / or to the Ecclesiasticall iurisdiction / by reason of any safe conduct / grātīd by the emperor / by kings or other princes of the earth / to ani which either be heretiques or diffācd of herefi / for what promes or bond soeuer the same princes haue made vnto them (ther safe conduct not withstanding,) it is lawfull to any cōpetent Ecclesiasticall iudge / to enquier of the errors / yea although they cum to the place of iudgement / trusting apōn there safe conduct / so that otherwise / they wold not haue cū / Neither is he that maketh such promes / any whit bound to perform it / if he haue donne that / that in him lay otherwise. By this wicked decree of of Generall Counsell thow maist aswel see / the error of a generall cōnsell / as the error

error of the Priscillians (though not by expresse name / yet in deed) confirmed amongst the Papists / which by Saint Austen Irene Epiphanius. Theodoret. &c. is in these heretiques most worthily condemned.

Saint Hierom. calleth Iovinian the Epicure of the Christians. Whom he so iudgeth because of his wordly pleasures / and voluptuose lyfe. But was there euer such voluptuose swynes as the pope and his creatures be? loke apon there fare / there apparell / ther houses / their moyles / there whores / there boyes / there traynes of ruffians / ther dailie carding / dising / swearing / facing / pouling / theuing / & such lyke abominations / continewed and maintained in there houses. Consider the daylie provisions / made to mayntayne there gluttonny / to continew there pryde / to enlarge there pleasures: and Iovinian shalbe counted but a counterfect epicure to the most parte of these lordly creatures of the popes generation. Neither Epicurus / nor Aristippus / nor Sardanapalus / neuer sought moe means / for belly fare / and wordly pleasures than these holy fathers / who vnder the color of (holy) and (father) fill Christendom ful of the wiked children of the deuel. We read also of a certein sect of Heretiques

The practise of this popish general counsell ad the doctrine of the Priscillians agree.

A generall counsell doth erre.

Iovinian and the Papists compared together.

17. Iovinian.

These opinions of the Eustachians be T. 1. c. 287.

The agreement of the Papists with the heretiques named Eustachiani.

18. *Eustathians*
am.

27. q. 2 decret.

ex Grego. in re

gistro et cetera

2

ques who were callid of some Eustathians/ and of other Som Eustachians in the tyme of the Councel holden at Gangris in Paphlagonia about the yere of our lord 324 And these heretiques had sondry vsages/ and held diuerse opinions/ which be in these daies alowed and mayntayned by the Papists. First/ they persuadid the peple to leaue the yoke of matrimony/ & to professe abstinēce from mariadgē. The Papists teach the lawfulness herof and the necessitie also of the obseruation of it when it is don/ in sondry places of there denelish cannon law. The preface of this counsell also sayth of these Heretiques. *Vestibus communibus spretis, nouos etiam, & insolitos habitus assumpsisse* (that is) that they did refuse to weare the vsuall garmētē & did put upon them garments of strange fashions And I pray you do not your popish monks/ fryers/ chanōs/ nones/ Anchors/ hermits/ priests/ abbats/ priors/ bushopes/ cardinals/ yea ad the pope himself the head of this hereticall sect/ doe the lyke? And such a desier haue the monks/ fryers etc. to varry from the common sort of peple in apparell/ that they cā not agree among themselves which is best for there purpose/ wherin they may most easilye

fely fayne holynes / and deceaue the peple
And therfore haue they as many colors &
fashions of apparell / and strange kynds
of dysgyssing themselves with shawings /
and otherwyse / as they haue diuersities
of there religions / which be almost infi-
nit. What is this els but to reuyn agai-
ne the strange behavior of these Hereti-
ques the Eustachians condemned as
appereth in the old counsell holden so ma-
ni yeres ago? Moreover the same coun-
sell sayth of these heretiques thus. *Primi-*
tias quoq; fructuum, & oblationes eorum, quas ue-
terum institutio, ecclesijs tribuit, sibi met uendicasse,
id est, propria ratiocinatione doctrinae, tanquam
sanctis sibi eas offerri dare, apud se, & inter se dis-
pensandas (that is) Moreover the first fruits
and offerings of the people which by the
old institution of the elders and fathers
were appointed to the cōgregacions: the
same did they chalendge to themselves / &
that in consideration of there learning &
holynes these things ought to be offirid
vnto them / and distributid amongst the
as to men that were holy.

Now consider good reader wheather
the popish priests take the tythes of the
peple / and conuert them to there own vs-
se / not only taking / that is necessary and
suff

Gangren conf.
ca. xij.

3

The first fruits
for liuing be not
vnhonest / but
when it is chal-
lenged vnder
the name of ho-
lynes.

and sufficient to feed & cloth themselves/
 and conuenient famelie/ but also to mayn-
 tayne there Epicurische pompe/as I ha-
 ue before declarid/ comparing them with
 Iouinian. And I report me to thee all
 so wheather they chalendge not (as the
 other rank heretiques the Eustachians
 did) these tythes vnder the name of dutie
 to the holy church/calling themselves (ho-
 ly)and that therfore these things should
 belong vnto them / as these heretiques
 the Eustachians did? Fourthly yf a ser-
 uant myndid to enter there religion / and
 to take there habite upon him / he might
 abyde in there clokid religion/in dispite
 of his master. And what use yow not the
 selfsame in practise/and allowed for godli-
 nes among the Papists. Many of there
 women/did clypp there heare vnder a pre-
 tense of holynes: And do not the popish
 nones thesame? *Carnium cibos, antiquā illicitos*
reputabant, They iudged fleshmeat/ as a
 thing vnlawful? So do the Papists at
 sondry tymes by them appointid. Moreo-
 uer *Presbyteros qui Matrimonia contraxerunt*
sperni debere dicunt (that is) They say / that
 that such prests as haue contractid mat-
 rimonie ought to be cōtempned. Behold
 good

Good reader it is an heresie of the Eustachians to cōtempne a married Priest. And therefore did the same counsell excommunicat all those that refusid to receaue the Sacrament ministrid at a Married Priests hāds. These horrible Errors/heresies/ & blasphemies against God / the lerned of Christendō/continewingly fīue hundreth yere after Christ condempned & destroyed. Which you see/by our new popish heretiques/reuokid/reuiuid/mayntayned & defended. And yet will they haue the name of holy/of Catholik/of Orthodox/ as the Eustachiās as Nestorius & the Dōatists wold & of the church/ yea & that of suche a church as can not erre. And there aduersaries/ must be callid sediciose heretiques/schismaticques/theues & traytors. Thus turn they althīgs quyte vpsydoune/light they cal darknes/& darknes light/ euell good and good euell. Wherfore it behoueth all men of God/ manfulli and without feare to bend themselues against these rank heretiques and enemies of God: and to call apon allmightie God with earnest/feruent/and hartie praier that he will of his infinit goodnes & mercy throw doū Antichrist of Rome the head of there sect with all this shauen sectaries & vnworshippers.

It is an heresie of the Eustachians to cōtempne a married priest in the firste tom. of the generall counseles 287. leaf.

The papists be vsurpers of the names of Catholik and Orthodox as Nestorius and the Donatists were ad of the church etc

tten trumpery / And purge his church of these rotten & hereticall members. That his lynely word / may haue free passage amonge his peple / wherby his chofe flock disperfid/mai be gatherid together to the magnifieng of his holy name/ ad the eternall comfort of his afflictid people.

Yt were to long a matter/to compare the Papists with all the rest of the heretiks/ and requyreth rather a speciall treatise where the thing might be amplified as it is worthy :then fleyghtly to be touched as ye see Martin hath caused me for my defence.

Yfin this point I haue wrytten any thing that pleaseth thee (good reader) I pray the gene God the thanks and also to render to Martin and his fellowes ther deseruid thanks likewise / who haue pricked me to proue what I could say when they callid me heretique. Somewhat ye see my pē by Gods help hath brought forth. And if Martin and his fellowes continew ther talk/ thei may chaunce to here more/that shalbe as pleasant to them as this/ if there doings be worth the answer. I haue pen/ink/paper and quietnes God be praisid enough all which they haue aswell as I/ But one thing I haue on my syde that they haue

Occasion bre-
dey talk.

not/which is a comfort to me/and truble
to the/and that is/ Trueth. Trueth I say
is on my side/ as it is plaine by my pro=
fes/not groundid apon things that may
erre and deceaue (as may traditions and
doctrines of man/wherapon the Papists
hesely ground themselves) but apon the
infallible word of God taught in the old
and new Testament / by the holy patri=
arks/prophets/ Apostles/ad Christ/ and
haue addid the testimonies of the most
aunceat and godly Martirs/ ad fathers.
from whom ye se these heretiques wan=
derid/euery man his own wayes And ye
see also that the Papists/follow the here=
tiques/ not only one/but many/and that
the most notable heretiques / not oly mat=
chinge / but exceding them / in many of
there own heresies and abominations.

Wherof Christiā reader as thow mayst
be iudge / remembringe the discourse
which I haue made:so trust I that if thy
hart be single/and mynde vncorrupt/vp=
right / and voyd of partialitie / the very
iudgement of thy conscience will
stirre thy tong hereafter to na=
me them as they be.

I

The

The Papists
build not vpon
Gods word.

The vii. Chapter.

Martins notable and shameles lyeng/
and falsifieng of authors is disclosid/ ad
confutid concluding by his own reasons
that the Papistes be both Heretiques ad
lechor/ with a declaration that the chese
old Heretiques and infectors of Christen
dom with erronens opinions were vn-
married Priests or Monks etc? Wherin
Martin by his own reason is prouid a
lechor an heretique and a traytor.

THis long discourse haue I made to
this ed (as I haue/ before declarid)
that it might appere whether parte were
heretiques. And seig I haue with diligēt
wayig aswell by the scriptures as by au-
ccant wryters (grounding my self apon
the very definitiō of an heretique) found
Martin and his fellowes guiltie with the
most rank heretiques that haue bene in
the church of god/ so that iustly thei cā not
deny / but that they haue the ouerthrow
I wil take this as a seeld won. And now
turning my pen agayn to Martyn thus
I resume his maior from the which apon
nexessary discorse/ offerid by Martins or-
der in this book I haue so lōg digressid.

Be

Heretic and lechory sayst thou Marz
 in be commonly ioyned together/ and in
 the 4 leaf of thy book thou saist (Heretic
 mysseth not to keep lechory company)
 wherunto I add this minor or mean pro
 position. But the Papists be heretiques
 (which I haue at large prouid) ergo (to
 thou Martyn you Papists be lechors. Lo
 it is often tymes seen/ he that wil be busy
 hurling stones at the soñe/ shall haue the
 right apō his own pate. To what purpo
 se I pray the diddest thou speak of Sim.
 Magus, Basilides, Carpocrates, and such other
 heretiques/ if it were not to geue him oc
 casion/ that should confute thy folishnes/
 to search how the opiniōs of the Papists
 and thers agre together? Yf it were to
 declare that because they were Hereti
 ques/ they must also be lechors: The sa
 me induction being now brought aga
 inst the and thy fellowes/ must be no lesse
 pable to proue thee and al other Papists
 lechors: seig they be shewed by plaine de
 monstration to be heretiques Yf it were
 to proue vs heretiques / because ye fayne
 us with your lyeng tong to be lechors/
 the shuld it folow / that all whores of the
 strewes/ and whoremongers were hereti
 ques/ which I am sur the Papists dare
 I n not

Martyns
 own words.

Martyns
 reason turned
 against himself
 proueth the Pa
 pists both hereti
 ques and le
 chors.

The busshops in
quisition for he-
resy will vndoe
England if it
be not lofid to
in cyme.

Martins
weat fynds of
reasoning.

not say / for feare of *Inquisitio heretica prau-*
tatis that is now enterid into England
like with the Spaniards to destroy the
bertie of the English nation / wherby no
doubt shortly the noses of the nobilitie
shalbe holden to the gryndstone / and the
necks of the commons / tyed vnder the
priests gyrdels / from which misery I be-
sech Iesus Christ saue so many as fane
from the bottom of there hart Christ and
the noble realm of England. Amen.

But it may be / that ye sought som oc-
casion in the beginning of your bok to de-
uise a quarell by a color of your Rhetor-
ik callid *Canina facundia*. i. dogges eloqu-
ce / wherby to bring married priests into
haterid: in alledgig that the first married
preests in Spayne / in Rome / in ffrance
in Itali / and so forth where ye will / were
heretiques. And yet if ye had myndid the
prose / ye shuld haue named none hereti-
ques / but such as were married priests.

But seing all those heretiques whom
ye name were vnmarried / as it is eunden
by there opinion condemnig mariadg
your argument is turnid against you
seif / for that they were heretiques / and
chors / as you hold / and vnmarried virgin
priests / as you Papists be. And what
woul

would ye cōclude therof / if it were trew?
 would ye by this / define that all married
 priests be heretiques? That kind of rea-
 soning is not vnlike to this? The first
 born child that Adam had was wicked / na-
 mely Cayn. The first born child that Abra-
 ham, had / was wicked / namely Ismaell / The
 first born child that Isaac had / was wicked
 namely Esau. Ergo the first born and el-
 dest children of all mē be wicked. Or els
 his way. Saull was the first king that
 was chosen to rule Israell / and he was
 an euell man. Romulus the first king in
 Rome / who lyke a most trayterose tyrāt
 kyled his own brother Remus wherfo-
 re he also was an euell man. The first kin-
 ge in Spayne was a tyrant / that came
 out of Gothia. The first king in Fraunce
 that obtained any generall rule alone
 was the Tyrant Clodoneus / which when
 he had ouercum the Persians / occupied
 the kingdom of ffrance by tyranny. The
 first Emperour was Iulius Cesar, who en-
 red by cymill warre / treason / and tyrāny.
 The first king in England that rayned a-
 on / draue out the other kings / and occu-
 pied there lands and possessions by tyrā-
 ny: will yow now therfore conclude that
 all kings be naughty men and tyrants?

3 iiij Yf

Gen. 4.

Gen. 16.

Martins reas-
 son Confuted
 with the life.

Sam. 15.

Titus Linius
 Dec. 1. lib. 2.

Alberus
 Crang. li. iij.
 ca. xliij. Ostro-
 gotorum.

Polit. in the his-
 story of Eng-
 land.

The sowers of
 the old heresies
 in sondy coun-
 ties were ruma-
 ried priests that
 pretendid virgi-
 nitie Ep. lib. ii.

1.
The first heretique that euer was after Christ abhorred the godly mariadg of Priests and kept a whore.

2.
The first heretique in Persia abhorrid the mariadg of priests Aug. Epistola lxxiij. Deuterio Cxliij. after Christ.

3
The first Anabaptist was an vnmarried priest

4.
The first heretick in spaine abhorred mariadges of priests.

Aug. de heret.

Yf this kind of reasoning seem so good in your sight. then I pray you harken to this other lyke therunto. The first heretique that euer was in all the world after Christs death was Simon Magus of Samaria who hauing not the gyft of sole lyfe/would not enter the holy state of matrimony/but folowing/or rather beginning the popes he kinde of chastitie/kept a harlot named Selene/or Helena as some do call her. The first Heretique that was in Persia was Manes/the first roote of the heretiques callid Manicheis who lyuid in such chastitie/as the popish priests do/not onely refusing to marry himself/ but condemning mariadg in the ministers of his sect/whom they callid(as Saint Austen Epist. 72. saith) Electos. The first Anabaptist in Rome was Nouatus the heretik an vnmarried priest whose sect allowed no mariadg in ther preests and denyed repentance to offenders. The first heretike that sprang in Spaine were the Priscillianistes/ (as Saint Austen witnesseth) about the yere of our lord 386 who so much abhorrid the mariadg of priests and of other of there sect/that they caused the same practise which now most shamefull is practised in England (that is to say the

they causid to be diuorsid uiros & nolentibus
 foeminis, & foeminas, & nolentibus uiris. i. mē frō
 there vnwilling wyues / and wyues from
 there vnwilling husbands (as Saint Au
 sten saith) The author of that sect was
 Priscillianus an vnmarried Bushop of Abile
 in Spaine. The first notable Heretis
 que of England was Pellagius a monk / ab
 out 400 yere after Christ / who lyued such
 a single lyfe as the Papists now doe.

And about a hūdreth yere before him
 The first notable heretique in Affrica was
 Arrius an vnmarried priest of Alexandria as
 both Epiphanius Eusebius / and other do wit
 nes whose virginitie was much lyk to
 doctor Westons saning that Arrius kept
 himself close / and Doctor westons knaue
 ry is knowen to all men. The first here
 tiks in Paphlagonia, and Armenia were Eu
 stachiani, whose chese heresie was the con
 dempnig of priests mariadge / so that thei
 refusid to receaue the communion at the
 hands of such priests as were married for
 the which thinge they were condemnēd
 as I haue before declarid in the Coūcell
 holdē at Gangris about the tyme of the Ni
 cene Conncell which was cōfirmed by the
 syxt synod in Trullo / holden at Constanti
 nople. And from whence came the does

I iij trine

5

The first nota
 ble heretique in
 in England
 was a vnmar
 ried mont. año
 Dom. 400.

6

The first nota
 ble heretik in
 Affrica was
 an vnmarried
 priest.

7

The first nota
 ble heretik in
 Armenia and
 Paphlagonia
 was an vnmar
 ried priest.

Anno. D. 324.

Sergius an
vnmariéd mon
ack was the
first beginner
of the Turcks
law.

Heretic and le
chory meet to
gether in vnmari
ed Priests.

S. Cyprian
lib. i. epist. iij.

The sophisticall
reasoning of the
Papistes disclo
sed / and by the
lyte confuted.

trine of Mahomet / which now is follo
wed of the Turkes and Saracens / and is
much largerly spread abroad then is the
doctrine of Christ: can it not from Sergius
an vnmariéd monke / that fled for his na
ughtines from Byzans / of whose lessons
Mahomet mad his Alcoran? And all he
retiques before the tyme of Heluidius (if it
were trew as yow say that Heluidius were
the first mariéd priest in Christendō) we
re vnmariéd priests: Yet were some
of them *Stupratores uirginum*, & *depopulato
res matrimoniorum* raniishers of virgins & de
fyllers of matrimony as Saint Cyprian
wryteth of Nouatus. Some liuid in *luxuria*
& *uoluptatibus* as yow testifie of Carpocra
tes, etc. now to cōclude All these of whō I
haue spoken / were priests / & vnmariéd
priests & heretiques / ergo al your popish
virgī priestes (if your reason were good)
that marry not / be heretiks. And now ye
see what ye haue wō with reasonīg *ab inde
finito ad uniuersale*. Which kynde of rea
soning is commonly vsed in the logick of
yow Papists. As one special place amō
gest many other / the reader shall fynd in
Gardiners bok against my lord of Can
terbery whiche appeareth in my sayd lord
of Cāterberies bok in the latter end of the
sixt

first pagine wherunto in the latter ende
of the VII. pagine/ my lord maketh a les-
arned answer/openyge to the world Gar-
diners vnlearned kynd of reasoninge. Yf
now Martin / thou canst not denyse so-
me prety kynde of shift / wherbythow
maist recant / and make this reason na-
ught/thow hast shamed thy self with thy
first Chapter/ The some wherof standeth
apon this point: that heresy and lechory
be commonly ioyned together. Which say-
ing / thou prouest none otherwise trew
then that the first married priests in some
countrys were heretiques / and by cer-
tain notes/etc. And like as it is a shame
for the in such a weighti matter/to make
such a bald reason though the grounds
were trew: so thy grounds being vntrew
thy rebuk is increased/for who knoweth
not that Saint Peter was a priest? and
the gossell testifieth that he had a wyfe/
the Euangelists say that Christ healid pe-
ters wyues mother of a feauer.

And Clemens Alexandrinus testifieth that
he did not put her away / but continewed
with her till she dyed in martyrdom for
Christs sake/which Martyn denyeth/ ad
the same Clement sayeth that Peter spar-
ke to her when she was in dyeng saying

S. Gardiner.

Math. 8.

Luc. 4.

συμάρτωρ

lib. 7. Clemens

Alex.

Martin can
not proue that
the first married
priest in Fraunce
was an heretique
by Turons
cense concili-
um as he alled-
geth.

To.ij.pa.ij.

to her Vxor memento Domini wyse remem-
ber the lord/and that this is trew Saint
Hierom against Iovinian can not denye
And I am suer thow wilt not denye but
that Peter dwelt XXV. yeres at Rome
(for so yow Papists hold) Now if it were
trew/that the first married priest in It-
aly (as thow dost alledg for the profe of
thy purpose) were an heretique / then by
this means shuld Peter be an heretique
onles thow wilt say that Rome is not in
Italy. For that it was not/Heluidius/
shalbe reasoned hereafter. And for fur-
ther profe of thy purpose/thow saist also
that the first married priest in Fraunce was
an heretique/ which saying thow pronest
by the second councell holden at Towers/
a worthy counsell I promes yow/of eight
frenche pishops all a great/gathered to-
gether without the popes consent/which
marreth all the matter by the iudgement
of the Papists. but let it be grauntid that
it had bene a generall Coucell/as it was
none/and that the bishops being all Pa-
pists had not bene so: yet doth not the 20.
Canon by the alledged proue thy purpos-
se that the first married priest in Fraunce
was an heretique. But it sayth that this
opinion(or heresie as this iolly counsell
nameth

nameth it) *a quodam presbytero primū surrex-*
 it. sprang first of a certein priest/not na-
 ming where he dwelt / neither whether
 he were married or vnnmarried / But apon
 this place ye note vpon the margent of
 your bok / The first married priest in Fraū-
 ce was an heretique. where all men may
 see of that place / it may aswell be gathe-
 red that it was an vnnmarried priest. The
 place serueth aswell for the one as the o-
 ther. Yea & it is to be thought that Here-
sis presbyterorum, not to be of the mariad-
 ge of priests of Fraunce / but some other
 heresy begon by certein priests. For if it
 had been an heresie / married priests sho-
 uld not haue bene suffered to receaue the
 communion. Look bak in thy book of ge-
 nerall Councells one hundreth yere / and
 thou shalt fynde another Councell / holde
 in the very same place at Tournes / in the
 tyme of Leo the first / where the Councel
 found falt with there forefathers which
 had made lawes wherby to remone mari-
 ed priests from the communion / and toke
 apon them to moderat that wicked law /
 which was before that tyme made by po-
 pe Syritius (a man altogether vnler-
 ned in the scriptures / as by his re-
 asonning hereafter shall appeare)

by

Ye may see by
 the Latin what
 antiquitie and
 learning these
 busshops were of

D. xxxiiiij. cum
 in preterito tu
 Glosa.

The strait law
of Pope Syri-
us against the
marriage of pri-
ests / condem-
ned by Conci-
lium Turoi. j.
can. 2. 442.
after Christ.

Married
Priests be
not remoued
from the com-
munion.

by the which moderation / it is euident
that they did condempne the extremitie
and vngodly Judgement of Syritius
and other the enemies of priests mariad-
ges. The words of the Canon be these. Al-
though it hath been ordeined by our fore-
fathers that what soeuer priest or deacon
were conuictid / that he gaue himself to
the procreation of children / he should ab-
staine from the communion of the lord /
*Nos tamen huic districtioni moderationem adhi-
bentes, & iusta Cōstitutione mollientes id. decreui-
mus etc.* We not withstanding that ordi-
nauce (sayth the decree) adding a moder-
ation to this rigor / & tempering it with
indifferency / Thus haue decreed. That a
priest or deacon whiche remaineth in the
desier of matrimony / or els absteineth not
from procreacion of children / let him not
ascend to any higher state or promotion /
neither offer sacrifices to God / or mini-
ster to the peple. This only may be suffi-
cient for them / that they be not remouid
from the communion / but that they may
kepe these things / they must cut of drun-
kenes the mother of all vices etc.

By this Canon it is plaine good reas-
der that 440 yere after Christ it was no
Heresy in fraunce for a preest to haue a
wyfe

wyfe/nor whordome neither/ (as Martin vylie termeth it)/neither was it a filthy thing/for then should the Counsel haue done amisse to allow him to receaue the communion/which was a more holy thinge than euer was there. I doll the masse caak. And aillthough the superstition of these french bussshops/do somewhat appeare in denieng him to minister the communion to other/ yet doth ther folishnes appere withall/in that they allow the married priest to receaue it himself/if he were (as Martin sayth) an Heretique. Who cā indge / a matter of lesse weight to receaue the communion then to minister it? Belyke they were of this opinion / that the vncleannes of the minister/did hurt the thing ministrid. Which was the opinion of the Heretiques named Eustachiani as apereth by the first and 4 Cannons of the Councell holden at Gangris :and is at this day the opiniō of the Anabaptists. And Martin with all such papists/ as say that a priest may not marry because of the vncleannes that should be in the minister after lyeng with his wyfe / and therefore may not minister the Sacrament / do declare that it is the plain opinion of the sect of the Papists as I haue partly before touched.

2.

3.

442. after Christ in France it was no heresi for a preest to haue a wife.

The Papists seem to hold that the vncleannes of the minister hurt the Sacrament ministrid/as do the Anabaptists / and the Eustachians.

Gangrense cōcilii, can. 1 et 4.

ched. And although I haue here matter inoughe wherwith to charge the Papists and Martin ther proctour/concerning this point/that the vncleannes of the minister ought not to be regarded/in case that mariadg could make the minister vnclean(as none but heretiques and Papists say): I will leaue that matter vntill another place/where I intend to debate more at large the cleannes of mariadg in all states/for this present it shal be sufficient for the reader to vnderstand/that Martin maketh a lye in telling the reader/that the 30. Canon of the secōd Councell at Towers/ in Fraunce proueth that the first married priest in Fraunce was an Heretique. I passe ouer / that euen in the same 2. popish prouinciall counsell of Towers in Fraunce the XIII. canon graeth the bishhop to haue his wyfe as his sister. and so rule the ecclesiasticall ad his owne house/ And allso that the XIII. Canon of the same counsell maketh mention of the bishops wyfe calling her *Episcopa*.

That is to say the bishops wyf or bishopes / charging all bishops that lak wyues/that they shall haue no company or trayne of women folowing them etc. onles they haue wyues. And to set

one

Martins lye.

Synodus Turo
nen. 2. ca. 13.

Et. ca. 14.

Episcop. 1.

one Papiste agaynst another and to beat
 you with your own Doctors look in the
 bok named *Manipulus Curatorum* / wher the
 Papist Guido de monte Rocherij. confesseth
 speakinge of the Sacrament of orders/
 that in the primatiue churche / preests had
 wyues / and that they were callid Presbyter-
 re / and these be his very words. Presbyter-
 ra autem uocatur, quia secundum morem primiti-
 uae ecclesiae erat uxor presbyteri / (that is to say/
 the preests wif is callid presbyterai / becau-
 se that accordinge to the fashion of the
 primitiue Church / she was the preestes
 wyf.

*Manipulus
Curatorum*

Presbyterai

And thus ye see that we doe not only
 proue by your own Doctors that preests
 had wiues in the primatiue churche / but
 we also shew how they were then named.
 And I will also teache Martin that this
 is wrytten of S. Sylary bushop of potis-
 ers in France (two hundreth yere before
 thez. Counsell at Towers that he alledged)
 that he was both a bushop / and a mar-
 ried bushop / And lest Martyn shuld say
 that he abstained from his wyfe / which
 he had before he was bushop (as he fasly
 sayth all bushops do) I shall desier the
 to call to remembrāce / the epistle that he
 wrote beig an old mā (as he saith himself
 there

S. Sylary bus-
 hop of Potiers
 in fraunce was
 married MCE
 yeres ago.

The words of
Bussnop Hilary
to his daughter
Abram.

Martin condemneth S.
Hilary for an
Heretique.

Martin believeth
S. Hiero.

re) to his daughter Abram, who was so young that he doubted whether she could understand his writing or not/ and therefore said unto her *Tu uero si quid minus, per aetatem in hymno, et epistola intelligis, interroga matrem tuam.* Yf by reason of your tender

age/ ye can not vnderstand the hymne & the Epistle/ aske your mother/ and immediately he calleth her his most dear daughter. Wherby it may appeare in Saint Hylaries dayes it was lawfull for a bishop in Fraunce to haue a wyfe/ for otherwise the holy man Hylary/ wold not haue vsid it. And the age of himself/ and the youth of his daughter / seē to prone that she was begotten after he was made bishop. But Martyn lyke himself/ triumpheth saying no bushops had wyues but heretiques/ wherin his rayling tōg condemneth Hylary for an Heretique / if any man wold belene him / But his tongue is no flānder/ to all such as know him God be praisid. Also for further proofe of his purpose he alledged out of Saint Hierom against Heluidius that the first married priest in Italy / yea in the whole world (as he saith) was an Heretique. Mark now good reader and thou shalt here

here a glorioſe lye of Martins. I call it
 glorioſe/ becauſe he hath ſet it forth with
 ſuch a glory not here only / but hereafter
 in the uſ. leaf alſo. Marti's words in his
 firſt place be theſe. In Italy the firſt pre
 eſt that married : was he any better? (mea
 ning then an heretique) S. Hierom ſaith
 it was Heluidius the heretique which de
 nyed our bliſſid lady to haue continued a
 virgin. Theſe be the words of the great
 clark Maſter Doctor Marti the lawyer
 (as off hiſelf he ſayth) but I might/ bet
 ter haue ſaid/ of S. Martin the lyar. For
 doubtles he is a thouſand fold better ſeen
 in lyeng then lawiſg. Which appereth not
 only by the moſt parte of the notes in the
 margēt in his firſt Chapter (pointing to
 the text of lyke trueth) that be moſt com
 menly lyes: but alſo by this place/ and an
 infinit number of other/ wher he beliet
 falſly the old Wryters / not only in falſly
 turning them / and wrything there ſay
 inge againſt there meanings: but alſo in
 moſt falſly aduouching them to ſay / that
 they ſay not/ as in this place / he maketh
 a moſt ſhamfull lye apon Saint Hierom.
 for I aſſuer the good reader that Saint
 Hierom ſaith not in all his book againſt
 Heluidius that he was (as Martin re
 porteth)

So. iij. Mar
 tins own words

Martin believ
 eth the old wry
 ters.

porteth) the first married priest in Italy
 No Saint Hierom saith not that Helui
 dius was married / and how may it then
 be trew that Saint Hierom saith he was
 the first married priest in Italy? So now
 ye see that Martin is not contentid to
 make one lye apou Saint Hierom / but
 he must also lay one in anothers neck/re=
 porting Saint Hierom to say that Hel=
 uidius was the first priest that married in
 Italy: because it is a lye that he was ma=
 rried at al / And yet sayth Marti S. Hie=
 rom reporteth that he was not only mari=
 ed / but also the first married priest in Ita=
 ly. And in this point also Martin is
 not a litle to be blamed that he doth not
 only belye Saint Hierom / but also the
 thing it self is a lye which he saineth S.
 Hierom to say, But yow will aske me
 how I can proue that Saint Hierom sa=
 ith not so? forsoth two waies / first I am
 contentid to be iudged by the whole book
 which S. Hierom hath wrytten against
 Heluidius. Secondarily I am cōtent
 to let Martin himself be iudge / for these
 be his words which immediatly folow
 this lye before wrytē. And (sayth Marti)
 he saith not (meaning by S. Hie) that he
 was the first married priest in Italy / Loc
 good

Martin ascriy=
 bech a lye to S.
 Hierom.

Martins
 words.

god reader what neede I to haue any further condemnation for Martin in this point / then his own pen? Well doth S. Hier. say so? no verily sayth Martin. why the for shame suffereth he those lines before in the text? that note in the margin / to stand in his book / without adding vnto it / some such note as this is? Belene not Mar. in this place / for here he lyeth egregiously. Why but I pray you / is it not enoghe for Marti to say that Saine Hierom saith not so? yes forsoth enoghe to proue the other saying a lye. But to procede / if S. Hierom say not so / I pray you what saith he? marry (saith Martin) he saith not that he was the first married priest in Italy. But the first priest that became both spirituall and temporall in the whole world. Now belike Martin hath lokid so narrowly to his matters that he will not be taken with his accustomed fashion of lyenge. But what will you say if this also be a lie? think you not that he were a meet man to lye for the best stone? Verely god read this is no les lye the other for this saying is not all Saint Hierom neither / wherby may se his Tonge so accustomed to lying / that he can not when he wold /

R ij say

A note to be put
in the margin
of Martins
book.

„Note that
„Martin turneth
„the word
„Sacerdos
„by the englishe
„word spiritus
all.

Martin defendeth
one lye
with another.

say trneth? But I pray yow what say
 ith S. Hiero of Heluidius? forsoth that
 which foloweth in Latin in Marti's own
 boke. these be his words. *Solus in uniuerso*
mundo laicus simul & sacerdos, The English
 wherof is this: he oly in the whole world
 was both at once a priest and a lay man.
 In the whiche words thow maïest see
 good reader/that there is no mēcion nei-
 ther that he was the first married prist in
 Italy/neither that he was the first mari-
 ed priest in all the whole world / neither
 that he was married onles ye wil say that
 all lay men be married/yea if it were trew
 that all laymen were married men yet is
 there neuer a word in Saint Hierom
 neither of (Italy) nor of (first) nor of (last)
 nor of (mariadge) Now may you see
 what credit is to be geue to Martin whe
 he alledgeth old authors. But it may be
 peraduenture he will say the printer de-
 ceaned him/and put it in of his own head
 I think there be now/plentie of such prin-
 ters in England that prynt they care not
 what / so they may gaine neuer so litle
 though it be horrible blasphemy against
 God & his Aūgels as in the books that
 com forth dayly pryntid by Cawarwood
 and such lyke appeareth. But Marti

Martins ma-
 nifest vntreuth
 in alledginge of
 de authors.

can not escape so/for in us leaf 1. G. pa. 2.
 he maketh the selfsame lye agayn/ and saith also there/ that the heretique Helundi
 us was the first married priest that we read of in all Christedom. Yt is the proper-
 tie of some lyers / when they haue told a lye ones or twyse or oftner/ that by often
 telling of there lyes to other / at last they think them true themselves/ ad so it may
 be that Martin by often telling this vaine fable/ doth now think it is a most true
 story. But seing it is plainly shewed that Martyn sayleth in the profe of his grounds
 where he intendid to proue by induction/the first married priest in Italy/
 ad in France / 7 so forth/were heretiques (thoughe he were able to make some pro-
 fe of other married priests in other cuntries) yet can not his reason hold as I
 haue at large before declarid/because some partes of the Induction being impro-
 uid/the reason runneth but from an indefinite / to an vniuersall / which kynd of re-
 asoning yong Sophisters in Cambridge be shent when they vse.

But Martin fearing lest all his brabbling will not serue his turn / hath pyked out a pece of Saint Hierom/where he se-
 meth to note certain properties and qua-

R in lities/

Martin con-
 firmeth this lie
 with repeating
 the same in the
 us. leaf 1. g. 2.
 pag. 2.

A plain decla-
 ration that
 Martins rea-
 sons proue not.

Notes pitid
out of S. Hiero-
m by Mar-
tin wher by to
know an hereti-
que.

lities/which he sayth be commonly in he-
retiques/and stryue to aply the same to
such as had professed Christs gospell in
England. The words be these/as he
doth alledge them. *Raro heretici dili-
gunt castitatem, & quicunque amare pudicitiam
se simulant ut Manichæus, Martion, Arrius, Tati-
anus, & instauratores ueteris hæreseos, Venenato-
re mella promittunt, ceterum iuxta Apostolum
que secrete agunt, turpe est dicere.*

The English wherof (as you Martin
haue handelid it) doth evidently proue
that you vnderstode not the latin/for this
place doth so playnly set furth the proper-
ties of the popish virgin priests / and of
the other Papists/that in all Saint Hiero-
m there can not lightly be found a bet-
ter. wherfore that the reader may vnder-
stand the true sence of it/ I will translate
it truly / that your falschod in translation
may apperare when my translation and
yours shalbe laid together. Heretiques
(saith S. Hierom) ad all suche as pretend
that they loue Chastitie/do very seldom lo-
ue it in deed/ As Manichæus, Martion, Arrius
Tatianus, / and the renewers of the old
heresie. They promise hon-
with a poysoned mouth / but accord-
ding to the saying of the Apostle/it is
a filthie

Hierom. li. ij. in
Dise. ix.

a filthie thing to utter what they doe in secret. Now mark good reader Saint Hierom in this place inneieth sharply against the old Heretiques which wold not marry themselves / nor allow mariadg in other but pretendid such a holynes with a shew of virginitie / and hated of mariadg / that with there holy looks & sweet words they deceauid the peple.

Wherby thou maist well perceane that this place of Saint Hierō maketh fully against such priests as say they haue the gyft of Chastitie / and haue it not / that lyue in whoredom and marry not / that pretend holynes in the sight of the peple but lead a filthy lyfe in corners / ad in secret. And for example he nameth a number of heretiks that were vnmarried priests / as the popish preests be / and thought mariadg to be to vnclean a thing / to be in a minister / as all the Papists doe / let Martin himself denye yf he can that these were vnmarried / so that there is nothinge here / that agreeth not fully with the Papists. Lo how ignorance blindeth Martins eyes. Ye may see how he is felled with his own weapon. All the wit he had culd not / or els of frowardnes he wold not / make a sence of this place.

K iij But

The places of
S. Hierom bro
ught in by
Martin be dy-
rectly against
himself.

Words addid
by Martin in
Englishing the
latin wich be
not in the latin
of S. Hierom.

But note his impudency/ In his translation out of the latin into the English / he putteth in these words (against the Sacrament of matrimony) which be not in the latin / mynding as it seemeth by a sleight/ for want of other prose to perswade the vnlearned reader by this peece of S. Hierom that mariadge is a Sacramēt.

Which if it so did / yet were it no more for his purpose in this place / then any vayne talk of the moone / or other by matter.

Martins own
markes declare
hym an heretik.

Hierom in Hier
re xxiiij.

So in this place we haue also an other testimony of Martins falshod. & see plainly that the notes / wherby he myndid to haue (with the authoritie of Saint Hierom) descrybed vs / do paint himself and his popish virgin priests euidently to our eyes.

But Martin suspecting by lyk that these notes also / either could not at all / or not sufficiently serue his purpose / he procedeth to another peece of S. Hierom. Deducinge as before / his reason a posteriore / trusting that now he hath found out such notes / wherby to proue vs heretiques / as we can not auoyd. And his notes be these. They geue themselves to
gluttony to delicatnes / to eating of flesh
(whom therfor Martin calleth fleshmongers) to haunting of baynes / they smell

of musk and perfumes / and with sondry
 other ointments they procure themsel-
 es to be bewtifull of body. I think Mar-
 tyn wold neuer haue medled with this
 place / if it had not bene for a desier that
 he had to turne the latin words (*carnibus
 uescuntur*) by the new found english term
 of fleshmongers / rather then the eating
 of flesh / as the word sounderth / but the de-
 mise of such fantasticall termes agreeth
 wel with Martins pen / But to the pur-
 pose of this note / all mē know right well
 that as absteiniḡ / doth not proue a good
 Christian man / so doth not eating of flesh
 proue a mā an heretique / Manichæi, Tatia-
 ni, Montani, Cataphryges, Aeriāni, Priscillianistæ
 Saturninus, Basilidiani, and many other old
 archheretiks abstained from flesh and
 taught this Doctrine that the eating of
 flesh did desyle a Christian mā / and yet
 notwithstanding there doctrine and ab-
 stinence / they were rank Heretiques.

Wherfore it semeth that S. Hierom
 did not finde falt with them that eat flesh
 but with them that eat it not for the satis-
 fiḡ of there hunger / but of their pleasu-
 re and in such case the eating of fish or of
 bread other / is not commendid. The Chri-
 sten man abhorreth superfluous dyet / ad

K v the

Another place
 of S. Hierom
 brought in ty
 Martin is a-
 gainst himself.

These old heres-
 tiques were cen-
 demped amon-
 gest other opini-
 on for that thei
 dissuadid men
 from eating of
 flesh.

The dyet of a
Christian man.

1. Timoth. 4.

Math. 15.

Martin with
his notes ma-
keth the Papists
hereticks

How a man
may finde out
the rankest here-
tic in a compa-
ny with his no-
te by Martins
doctrine.

the vayne pleasur that is increased of eat-
ting without necessitie / and without res-
pect of the kynd / whether it be fish or
flesh / knowing that all creatures of God
be good / if they be taken with thanks ge-
uing / for they be sanctified by the word of
God and praier. And also that which en-
treth the mouth / defileth not the man but
that which commeth out of the mouth de-
fileth the man / (that is to say) euell thou-
ghts / murther / adultery / whoredō theft
false witnes / and slaunder. And where
as Martin thinketh the other notes / as
smellinge of muske / and washing in bay-
nes / and paintinge of faces etc. be notes
wherby to know Heretiques: Then it
is an easie matter in princes courtes / ad-
bushops houses / and many other mens
houses also / to fynde out Heretiques by
the nose / without the popes kynde of *in-
quisitio hæreticæ prauitatis*. Yf (I say) the sa-
vors of Cyuet / musk / perfumes / and oint-
ments be sufficient notes to prone an
heretik (as Martins diuinitie out of S.
Hierom semeth to inferre) Then must it
also folow / that the greater & strōger sa-
nor shall prone the greater and stronger
heretique And then if a man wold finde
out the Rakest heretique in a company /
his

his best way is to get him to a popish
 proceſſion/ (for ſermons be laid a ſyde
 which reproveth the abuſe of ſuch things)
 or to Maſſe/ ſpecially apon a highe day/
 and he ſhall try out by his noſe/ who is not
 only an heretik/ but alſo who is the moſt
 arrant/ and moſt rank Heretique aboue
 the reſt. And it is lyke that the ſayerer/
 and greater noſe ſhall doe (in this caſe)
 the better ſervice / and therfor it might be
 thought good that the Queē/ in beſtow-
 ing her biſhopricks / ſhould conſider not
 ſo muche the learninge of the party / as
 whether he haue a ſayer noſe or not that
 is ſkilfull in ſauors. For the biſhops noſe
 (by this doctrin of Marrin) ſhall doe
 him as good ſervice / as ſome handſom
 Sōner / and in deed might ſome tyme ſmel
 out his maiſter/ for the moſt cankerid he-
 retique in the company. Well ſeing it is
 ſo that we be condemned for heretiks
 becauſe we ſmell of perfumes and hote ſa-
 uors/ and delicate fare etc (Yf it be trew
 that Martin ſaith) Then take you heed/
 you ſeely ſould Papists/ of your needles
 break faſts/ of your ſtretchbelly diſners/ of
 your gluttonuſe ſuppers / reare ſuppers
 blowſinge bākets/ and Epicureuſe fare: Ta-
 ke heed of your hote wyneſ / of your hote
 ſpyces / and continuall iunketing there/

Take heed how yow vse baines / or strögg
 sauors / Take heed ye paint not your fa=
 ces to make ye seem more bewtifull then
 you be in deed / take hede ye cary not clo=
 ues or some lyke thinge / in your mouth=
 es to saue your breath from stinking / ta=
 ke hede ye dwell not in the north (which
 is an other of Martyns notes): for in ca
 se ye offend in these things / your great le
 arned proctor / master Doctor Thomas
 Martin the lawyer by his diuinitie hath
 prouid you all heretiques. And as tou
 ching my self and other / whom it pleaseth
 his masshepe / to call heretiks / we are cō=
 tentid let this be the issew : wheather of
 the Papists or of vs haue more of these
 notes / let thē be callid heretiks with sha=
 me enoughe / ad let the other syde be cal=
 lid Catholiks and Christiāns according to
 his clerkly determinatiō. Oh (saith Mar
 tin) if S. Hierom had lyued in our dayes
 trow yow that he wold haue wrytten eny
 lesse of our married priests? Verely it may
 be thought / if he were a lyne at these da=
 yes / and saw Martins wrything of his
 wryting / he wold not iudge Martin
 one of he wysest / applyeng that / S. Hie=
 rom spake of the filthy vnmarrid here=
 tike / to the godly married priests of our
 daies /

Martin:

„
 „
 „
 „

Winchester.

daies/ for besyds al other profes this one (where S. Hierom saith he speaketh of them *qui pudicitiam amare se simulant* (as Marti also alledgeth) that is/ which pretend they haue a loue to chastitie) shewed plainly that his sayings must be applyed to such vnmarried / as the popish Priests be/ and can not be applyed to them which without dissembling there infirmitie for the auoyding of fornicacion take them wyues/ and liue in the godly state of matrimony

Also besyds his plain words *qui pudicitiam amare se simulant. i.* Which pretend that they loue Chastitie/ the heretiks whō S. Hierom reherseth for prose and example wer vnmarried priests/ and therfore (as thou seest) must needs be applied to such a wyueles dissembling generatiō/ as the same Hierom noteth Antichrist there holy father. Yea and it is further to be thought that if he were this day aliue/ he wold commend S. Luther/ Oecolampadius, D. Capito, Bucer, & S. Peter Martyr/ for the sinceritie of there doctrine / & for that with wryting apon the Scryptures they haue geuen such a light / as Saint Hierom his eyes wold be ioyfull to see thoughe it were with the retractation of other

Lib. 2. in 9. ca.
put Osee.

Hierom in ca.
ri Daniel.

Capito was no
munk nor fryer
as Martin re-
porteth fol. iij

other things/ besyds those wherewith his
freends charged him in his books aga-
inst Iouinian and such lyke as I haue
noted before. Yt is like that you fell into
this wishe of Saint Hieroms lyfe in
these dayes/ because ye wold fynde some
way to tell the world (that Oecolampadius,
Capito, and Munster, were munks or fry-
ars and afterward married men. No man
can iudge otherwise that noteth your pro-
ces/ and perceaueth the desier that your
tonge hath to lyeng. Well seing Capito
was no munk nor fryer (as you report
him) ye shall not chuse but suffer me to
say to you this is another of your lyes/ for
it is trew that of these all that you report
he was neither monk nor fryer. And in
case they had beene as D. Luther. D. Bucer &
the other were / it could neither further
your matter/ nor hurt ours/ onles it be to
ease your tong a litle/ when it is desyrose
to rayle. And where yow say ther mariad-
ge was both against the law of God/ and
the law of man/ and also where in the se-
cond chapter of your book yow say it is
an old heresie new scowerid I dout not
before I haue done with yow and your
fellowes / ye shall see it prouid befo-
re your face / that it is an old trueth
taught

taught by Christ and his Apostles/newly by you Papists and Gods enemies made heresie. In which discourse it shall also appeare/ that D. Luther. D. Martyr/etc. were not the first founders of this religion (as you slanderously reporte) but the patriarches/the prophets and Christ and his Apostles. But to maintaine your eye withall / ye digresse from your argument / and fall to slandering of Luther and the rest / alledging that he robbed Christs church of one of the Sacraments and allid the holy Sacrament of Matrimony. Thus Martin troubleth his tongue at will/ not knowing those lerned mens sayings concernig matrimony/whether or how they think it a Sacramēt or not/ wherefore thou shalt vnderstand good order that the opinion of these lerned fathers/ and of all other that fear God / in these dayes / is groundid apou Gods word/and it is this. Yf ye take the name of this word Sacrament largely and amplye/ for any such action/or thing as may represent another holy thing/ then they meane not but that Matrimonie is a Sacrament because it representeth vnto vs the coniunction of Christ with his church. Wherof there is a plaine testimony

The mariadge of priests is an old trueth/newly made heresie by the Papists.

”
”
”
Martin vnderstandeth not the Christian men when they say matrimony is no Sacrament and how that is to be vnderstanded.

The word Sacrament may diuersly be taken.

Eph. ii.

Bernard Ser.
In cena Do-
mini.

Iohann. 13.

Luc. 9. 10.

Longe tyme af-
ter Christ / ma-
trimony was
not ministerid
at church as pla-
tina wyreth
and other s.
q. s. aliter.

testimony of Saint Paule in his Epistle
to the Ephesians. Howbeit taking
the word (Sacrament) after this sort ye
shalbe forced to confesse / that there be not
only seuen Sacraments: but also a great
nomber more / as the washig of feet / The
wypig of the dust from the feet of the A-
postles / The embracing of yong children
in the armes / And the most parte of all
Christs actions. But if ye restraine the
name and word (Sacrament) not only to
those actions which represent spirituall
thigs / but also to those which be appoin-
ted in the new Testament by our Sauis-
our and his Apostles to be ministerid by
certaine words with commandement to
thesame / that they shuld so be ministerid
with the offer and promes of forgeuene-
of sinnes: Then can not matrimo-
nie be put in the number of Sacraments
namely of the new Testament / because it
was ordeined in Paradise before Adams
fall. And matrimonie ministred before
Christendō held after Christendom 1. Cor. 7.
Si infidelis discedit, discedat. Ergo matrimo-
nie is not a Sacrament of the new Testa-
ment. And ye read not that / Matrimo-
nie was ministerid by a priest at church
till the tyme of pope Euaristus or vntill the
tyme

tyme of pope Sother (as Platina wryteth
 in his lyfe) who was 170 yere after Christ
 and for the auoyding of priuie contracts
 made first that decree / that matrimonie
 should be celebrat at church and by a
 priest. But seing Marti brought in this
 matter but for a raylig purpose / I wil lea-
 ue it of with these few words for this pre-
 sent. And will tell the good reader of a-
 nother solempne lye that Martin hath
 made whyles his tong runeth railig af-
 ter S. Luther. He saith there / that Lu-
 ther hath wrytten in his book De Captiui-
 tate. Babylonica, Si uxor nō possit, aut non uult, an-
 cilla uenito. (that is to say) if the good wy-
 fe can not / or will not / the good man may
 take his maid / speak again Marti / whe-
 re saith Luther these words: thow saist in
 his book de captiuitate Babylonica. The self
 same lye maketh Pighius of Lut. Contro-
 uersia 15. Take that book in thy hand
 good reader / and read it ouer / and what
 thow findest there / as Martin doth re-
 port / I am content let it be said that I ha-
 ue slaunderid Marti / if not / testifie with
 me that he is a lyeng witnes / and one of
 those Doctors whom Saint Peter cal-
 leth / Pseudoprophetas in populo / and falsos Doc-
 tores qui clam inducent sectas perniciosas.

Martin belis-
 eth Luth. alled-
 ging his booke
 de captiuitate
 Babylonica.
 And Pighius
 also.

2. Pe. 2.

L

False

False prophets amongst the people / and false lying Doctors / which shall primarily bring in pernicious sects: I assure the good reader this is a foule lye that Martyn the lyer and Pighins his fellow maketh of Luther / for that saying which they alledge in latyn / as though it had been so by Luther penned / is not in all that booke / where Martyn most shamefully aduoucheth the same to be. Shame ye not you Papists that suche a loud lying babler / and so false and vaine a man hath taken upon him the defense of your cause / whose own mouth and pen condemneth for an open lyer? Tremble ye not to shed any mans blood / upon the report of such an impudent man as he is? I will not hyde from the good reader / Luther's iudgement in that book / concerning that matter. In one place there speaking of the impediments of matrimony / he saith that if the man be such a one by nature that it is impossible for him to doe the dutie of a husband: then his contract with a woman / shall not bynde her to be his wyf and this is his reason. *quia error, et ignorantia iurilis impotentiae, hic impedit matrimonium.* Because saith he the error / and the ignorance of the impotency of the

The Papists
can not abyde
Luther when he
teacheth ther
own doctrine
xxiiij. q. i. quod
aut interrog.

the man in this case letteth the marrymo-
ny. Which sayng yf you Papists wold
condempne / ye condempne the doctrine
of your own father the Pope himself.

For Gregory busshop of Rome wrytig
to the busshop of Rauenna saith on this
wyse.

*Vir & mulier si se conuixerint: & di-
xerit postea mulier de uiro, quod coire non possit
cum ea, si possit probare quod uerum sit per iustum
iudicium, accipiat alium.*

Yf a man and
a woman be married together (saith the
pope) and the woman afterward say that
the man can haue no carnall knowledge
of her / and can bring forth lawfull profe
therof / let her take another.

Moreouer before in the same question
and afterward / in the Chapter (Si quis)
These words be plain and in maner the
very same that Luther hath spoken.

*Impossibilitas reddendi debitum, soluit Vincu-
lum cōiugij.* The impossibilitie of doing the
matrimoniall dutie / breaketh the bond of
matrimony: vnderstandig the same defect
to be naturall as Luther by the plain wo-
rds there declareth that he doth.

And the selfsame doctrine is largely
set furth and allowed by the master of the
sentence. li. 4. S. 34.

¶

ij

Wherefore

Gregori bus-
shop of Rome /
writinge to the
busshop of Ra-
uenna.

33. q. i. si quis.

Magister senten-
tiarum lib. 4.
D. 34. read
the place and
iudge,

wherefore lyke as / for this saying Luther cā not be charged with any new doctrine / for that the same is taught by the Pope himself and the master of the sentence / and Gratianus etc: So can not the same discharge Martin of his former euident and most manifest slanderous lye: Yf the Papists haue none / of more credit the Martin the lewd lawier is / to defend there quarell / there doctrine must needs lye in the dust / for lack of men of honestie and credit to defend it, Yf Martin were not shameles I could not but marvel why he should so report of Luther concerning his doctrine of matrimony in that bok / for he is there so ware in his words and so circumspect with his pen in that poynt / that he will define nothing / as by the very last words there / intreating apō matrimony / it is most euident / which forbrenitie I will omitt. Many tyme it chaunceth that self will bredeth much yll and neuer more / then whan it lighteth in a great personage. Which saying were prouid very trew by Martins story of Michael Palæologus / if it were truly reportid / but his mouth is so full of lyes that a mā can not tell when he may beleue him / He saith he hath red that history of Michael Palæologus

paleologus in a Grek autor / And that may
 be trew / but yet it is very unlikely becau
 se the histories do declare that there were
 diuerse Emperours of the east whose na
 mes were Michaell / but no more named
 (as I remēber) Michaell Paleologus sauing
 Michaell the seauynth and last of that na
 me (Michael) who was a thousand two hū
 dredth and threscore yere after Christ / as
 Chronicles do witnes (that is to say) ab
 out thre hundreth yere agon. But the hi
 story that Martin ascribed to the Empe
 ror Michael Paleologus / was (as he himself
 saith) when pope Nicholas (about the ye
 re of our lurd 860) sent out an excommuni
 cation against photius Patriarch of Cons
 tantinople. And so it foloweth that Mich
 ael Paleologus the Emperour was (if Mar
 tins tale could be trew) fower hundreth
 yere before he was born / wherby it should
 seem that Martins talk in this place is
 a notable fayned lye and so muche the mo
 re lyke to be a lye because he is in all the
 rest of his book so geuen to lyeng.

But let it be trew that Michaell the
 sixt (between whom and pope Nicholas
 the first / the contention was / for Ignatius /
 and photius) were named Michaell Paleolo
 gus: (which I say Martin can not proue)

L in yet

Michael Pa
 leologus.

Yet another.
 lye of Mar
 tins.

yet the history. that Martin ioyneth to this matter / (that is) that he hath red the cause of the contention between pope Nicholas the first and him / was for a pleasur that the said Emperour should shew to his vncle for the putting away of his lawfull wyfe / and marieng his daughter in law / I think be not altogether trew.

King Henry
the viij.

These epistles
ye shall haue
To. ij. Concilii
orum generalis-
sim pag. 746.

That the here-
sie against the
holy gost began
many yeres be-
fore Michaell
Paleologus
the Emperour
was born.

But that somewhat in this history is added of Martins own forging / desyring to haue some color for his quarell when he intended to slander kyng Henry the eight the Queens father / which intent of his appereth / whē he wisheth that the lyke had not been practised els where. And somewhat this my suspicion is increasid by that Marti refuseth to name the Greck author / whom he alledgeth. And againe where as in the books of generall Counsels / the earnest epistles wrytten frō Nicholas the pope / to the Emperour Michaell the sixt (for in those dayes there were none named Paleologus as Martin saith) speak of the putting out of Ignatius and the putting in of Photius / into the office of the patriark / no mention is made of any such matter / which is not lykel the pope wold haue left out / being (as Martin alledgeth) the chiefe cause of ther falling out / & speaking so stontly to the

Emperour/ and taunting him so vylie as
 his Antichristian boldnes doth. But
 how much soener of the history is trew/
 this chese point that Martin alledgeth
 the history for / (that is that the heresie
 against the holy gost and the contention
 therof sprang apon this occasion) this (I
 say) is manifestly false/ as by sundry sub=
 stanciall reasons I will proue plain to
 such as haue any knowledge of the doing
 in generall Counsels/ and be not as Mar=
 tin is arrogantly wyse: wyse (I say) in
 there own conceyt and not in deed. For
 profe wherof/ first and formest it apper=
 eth in the fift book and tenth Chapter of
 the history of Theodoret / an old Greek
 author by the confesion of pope Dama=
 sus (syue hundreth yere before the tyme
 of that Emperour whom Martin falsly
 nameth Michaell Paleologus) which confes=
 ion he sent to Paulinus bushop of Thessaloni=
 ca in Macedonia that anon after the Nicene
 Counsell sprang contention for doctrine
 against the holy gost/ & that such a busi=
 nes enserued therof that the fathers we=
 re sayne to punnish the offenders therin
 by excommunication. Wherapō it folowed
 that both in Toletano concilio i. about 400.
 yere after Christ & also in the secōd Coun=
 L iij sell/

Another lye of
 Martins.

Martins falsly
 syeth histories.

Theodoret li. v
 ca. x.

Pope Dama=
 sus.

Paulinus bus.
 hop of thessalo=
 nica.

Toletanum cō
 cil. i.

Nicen concil.
vij.
Hadrian was
An.dom. 772.
and the Empe
ror Michaell.
Anno. Dom.
859.

The tyme it
self proueth
Martin alyar
Gennadius.

Martin con
futed and found
a plain lyer by
the decree of
Eugenius iiij.

sell/which some name the seventh Coun
cell of Nice/the bussshops did put into the
Creed the proceding of the holy gost from
the fahter ad the soñe/as ye may read in
those Councells. The latter. 7. Nicen Cou
sell was holden in the tyme of pope Ha
drian the first / a hundreth yere before
Michaell had the contention with Po
pe Nicholas the first / in whose tyme
(Martin saith) this error first began/ad
fue hundreth yere before Michael Palaeolo
gus was born/of whom Martyn falsly fa
therid this story.

Which saying of his / if it were trew/
how could Theodoretus wryte of it / be
ing dead in the tyme of Leo the first Em
peror(as Gennadius witnesseth) many hun
dreth yeres before? will Martin make
men beleue/that the first Councell at To
let in Spain/ and the 7 Councell of Nice
amendid things so many hundreth yeres
before they were amisse? and that Theod
oret could talke of thigs that were do
ne aboue thre hundreth yere after he was
dead? You fauorers of Martin behold
your own folly. Furthermore the decree of
Eugenius the 4 wherby the vnion of the e
ast and west churches was declared / doth
shew(as the same pope Eugenius doth con
fesse)

fesse) that this dissention for the proceeding of the holy gost / began *nongentis et amplius annis* (that is to say) more thē nyne hundreth yere before his tyme.

And Eugenius the 4. began his rule in the yere of our lord 1431. Out of the which number if ye take 900 and more according to pope Eugenius his account / it shall appere that Michaell *Pelaologus* (though he were in the tyme of Nicholas the first as Martin falsly reporteth) was aboue 300 yere after this dissention began / which Martin for maintenance of his lyes saith began in his tyme.

Yf I should bring in the first Councell holden at Constantinople against *Eunomius* for denieng the procesion of the holy gost from the father and the sone what can Martin say? Against this *Eunomius* / Basill and other hath writtē plentifully.

Thus ye see concerning the beginning of this heresie against the holy gost / Martin is found a falsyfier of histories / not only by the suputatiou of yeres / but also by the very testimony of the pope himself his God. Now concerning the cause of the dissention between the Greeks / and the Latins wherewith Martin charged the Emperor Michael *Palaologus*.

L v The

Martin pro
and a foule lyer
by Bessarion a
Cardinall in
oratione dog=
matica pro uni
one Ecclesie
Graece & La=
tine, cap. 2.

The pope was
the cause of the
dissension bet=
ween the greek
and the latin
churche contras=
ty to Martin.

The learned man Cardinall Bessarion pas=
triarch of Constantinople and Archebus=
hop of Nicea wryteth a whole Chapter
for declaration of the cause of this schis=
me and dissention: shewing that the bus=
hop of Rome was the causer therof for
that he: *Sua unius autoritate fretus aduocata sy=
nodo generali particulam illam communi symbo=
lo fidei, non cum communi assensu ascripsit.* (that
is) when he had callid a generall Coun=
sell/ he tooke apou him of his own priuat
authoritie/ to adde this parcell (. i. of the
proceeding of the holy gost from the fat=
her and the sun to the commō Creed/ with
out the consent of the rest of the other bus=
hops there assembled. Behold good re=
ader a plain prof / that it was the rashe /
and termierose boldnes of the bushop of
Rome that causid this dissention/ who of
his oune authoritie wold doe that tumult=
uosly/ which he might haue done with
others consents quietly/ and that was it
which caused first all that dissention that
ensued and also the latter ruine mischefe
Destruction / and Turkishe Captiuitie/
which Martin saith is this day lighted
apou the church of God in Grecia.

But Martin will say the thing
that he did was Good:

Yea

Yea but the maner of the doig was suche
 as I thik Martin/if he thorowly knew
 it/as he wold seme to do / he himself (for
 all his foly)will not yet defend it/ And the
 inconueniences that folowed the popes
 brainles and beastly audacitie / declare
 that the meanes which he vsid in compas
 sing his doings/were wicked and deu
 lish. So that wher as Martin impu
 zeth the breche and contention between
 the Greek and latin church and the ouer
 throw/ both of the Grecians church and
 kingdom/ to the lecherose lyfe of the vn
 kle to the Emperour *Michaell Palaeologus*;
 it is prouid/ that the Pope/ the author of
 al mischese in the church of God/was the
 only matche that kindled this fier. A wor
 thi matter doutles to depryue the Pope
 for euer after bearing any rule though
 there were nothing els wherwith to char
 ge him. And thus is Martin once a
 gain ouerthrown with his own reason
 & taken with a duble lye: aswell for alled
 ging the heresie against the holy gost to
 begin so lately/ which began so many hū
 dreth yere before / As for anonching the
 disention which arose between the east
 and the west church to procede first of the
 lechory and Ambition/

Two lyes at a
 cast of Mara
 tins.

To. iij. generas
sum concilio
rum.

(as he termeth it in his note in the mar
gēt) of the Emperour Michael Palaeologus &
his vncle / which proceeded first (as ye see
by the testimony of Bessariō) from Gods
great enemy / the pope the Archheretik
in Christendom. Now to make an end
of answer to that few lynes which remay
ne in Martins first Chapter / I need not
to take further paines / because they be
nothing els but lyes & raylings / groun
ded upon false grounds as I haue before
declared / only to this ēd / that king Hen
the eight the Queens father might appe
re to the world both a lechor an heretique
and a mā full of all other wickednes / out
of whose naughty lyfe Marti wold haue
al the preachig in King Edwards dayes
which he calleth heresie / to haue his first
Originall. And the proceedings of the la
te parliament in the second yere of the
Queensraigne / wherein all her fathers
doings in religion be condemned / seme
to confirm the same. So that the Que
ens father (if he had bene such a man as
the Papists report him) were now con
demned with vs. Wherefore it is to be
thought / seing almightie God hath per
mitted some of vs / to suffir martyrdom
by syer / by bloody persecution and the Ty
rannie

rannie of the popes law/ and tormentes
 for professing the trueth of Gods word:
 that now the body of that noble Prince
 the Queens father (because he was the
 beginner of all this as Martin repor=
 teth/ and the continewer of it XXV. yere/
 as the proceedings of the parliament seem
 to pronouce) shalbe taken vp at windsor
 and burned as wicklyffes was. All men
 of wisdom and discretion may well iud=
 ge of thee (if thou were not as thou she=
 west thy self/ a shameles rayler voyd of
 all regard / against whom thy tong tal=
 keth) that it had been thy parte to haue
 couerid the fault of the Queens father/
 if thou haddest any fault wherewith to
 charge him/ lest the world perceauie some
 vnnaturalnes in her/ so to suffer her noz=
 ble father now being dead / to be rayled
 apon by one, who shewed himself a tray=
 tor to him when he was a lyue. All the
 world right well knoweth / that there is
 no spark/ nether of Gods spirite/ neither
 of good nature/ in those children / which
 are not greued to here/ there dead parēts
 euell reported/ and there faults reneled .
 Such is the reuerence dew to them that
 be dead / vnto whom we ought obediē=
 ce in the tyme of there tyse / And what/
 good

Yf King Hen=
 ry the viij. were
 an heretick why
 lyeth his body
 at windsore ru=
 binized.

good opinion may any man euer hereaf-
 ter conceaue / of thee / when thy shameles
 pen doth confesse now / that thou wert a
 traytor thē. But this is not thy peculiar
 vyce alone / but of Steph. Gardiner also
 & of a great rable of the rest / who glory
 in nothing more now / then that they ha-
 ne bene rank traytors this many yeres.
 And what thing shall haue the name of
 vyce / where treason is made a vertew?
 Or what iustice cā be ministerid where a
 traytor is the iudge? Who knoweth not
 in a counsell where there be but twelue /
 what a perelous thing it was to haue one
 Iudas? though none of the rest loued him?
 how much more it is thē perelos / wher al
 the rest allow his counsels and doings / &
 make as it were of an old Iudas / a new
 Christ? Apou this bold confession of thy
 trayterose harte / vtterid in declaration of
 thy fained history of Michael Palaeologus. I
 may by thine own iudgement / iudge thee
 to be a traytor still. For in the 20 leafe
 of thy booke thou bringest in a rule of the
 law sayinge / *Semel malus, semper presumitur
 esse malus, in eodem genere mali. i.* (that is by
 thyne own interpretatiō. A person once e-
 uell is euer presumed to be euell in the sa-
 me kynde of euell. Which rule being trew

Martin pro-
 uid a traytor bi
 his own reaso-
 ning.

Martins
 words in his
 boe fol. xxviii.
 Brought in a-
 gainst himself.

(as thou sayest it is thought in law) All men may geue sentence against the and such lyke/ by the iudgement of thine own pen and by force of thin own argument That thou and such thy fellowes / be at this present all rank Traytors. This reason is none of myne/ but thine own reason it is/ that cutteth thin own Throt.

And I dout not but the indifferent reader will confesse that hether to I haue fought with the with thine own weapons and reasons aswell in prouing the Papists heretiques ad lechors / as also in this parte prouing the and such lyke traytors. And because your glory is so great in the name of old Doctors / I haue by the most old Doctors confirmed all my profes/ or els by such not so old/ as thou thy self hast abusid for thy wicked purpose. wherby the reader shall also perceane / that your glory in the name of the Doctors/ is but a vayn blast/ blowen into mens cares/ to stop them from hering the trenth of gods word. wherin though thy wryting declareth the althogether ignorant/ yet seemest thou very loth so to appeare to the reader / and therfore in the last end of this Chapter thou hast chopped in a pece of scripture/ a strong pece of new clothe sewed to a rotten garment / and therfor/

The Papists
glory in vayne
in the name of
Doctors.

Rem. xxi.

for it renteth all that thou hast patched
 before into peces. I pray you brethren
 „ (saist thou out of Saint Paule) beware
 „ of them who cause dissentions/ and offen
 „ ces against the doctrine which you haue
 „ lerned/ and voyd your selves from there
 „ company/ and flee them/ for such persons
 „ serue not Christ our lord but there belly.
 These be Saint Paules words by thee al
 egid. To this *Maior* / or grownd I adde
 this *Minor* or mean proposition. But
 you Papists cause dissentions and offen
 ses against the doctrine that S. Paule
 taught in thesame Epistle to the Rom
 ains (of which doctrin he there speaketh)
 in that ye hold a man is made righteous
 by his works/ and that a man of himself
 may merite eternal saluation/ and in your
 other opinions of originall sinn / of me
 rits/ and fre will/ and against the eternal
 predestination of God / and against the
 obedience of certain of your shauen gener
 ation to magistrats/ as of the pope / who
 is in deed a subiect to the superiall power
 and yet yow exclude him/ from all obedi
 ence/ and of your monks ad such lyke: Ye
 and more ouer you teache other Doctri
 nes of pardons/ of pilgremages/ of wor
 shipping of Images/ of masse / and diris
 ges

The Papistes
 dissent from S.
 Paules doctri
 ne.

ges/and of dyuers kinds of Idolatries
 which Saint Paule nor none of the Apo-
 stles of Christ neuer herd of: but these be
 doctrines both *præter* & *contra* besides and
 against the doctrines which the Romaines
 had receaued at the hands of Saint
 Paule or otherwise of Christ or of any of
 his Apostles: wherfore this is a necessa-
 ry conclusion that Saint Paule in that
 place which you alledge / biddeth all men
 vnder the name of the Romaines to be-
 ware of you Papists/and such like rank
 heretiks as you be/because ye be not the
 ministers and seruants of Christ (as you
 pretend) but ye make Christ your seruāt
 and instrument wherby to feed your fat
 belyes as Saint Paule there saith / with-
 out regard to the feeding of the soules cō-
 mitted to your charge by the lyuely word
 of God/ but feed them with traditions &
 doctrynes of your own makinge/which is
 neither groundyd/neither can by any me-
 ans be deduced out of the lyuely word of
 God/as you your selues neither can / nor
 do denye/ in that you hold & defend this
 blasphemose heresie. That althys neces-
 sary for our saluation are not conteined
 in the scripture/which is asynuche to say/

M as

S. Paule tea-
 cheth al men to
 beware of the
 Papists/by the
 place by mar-
 tin alledged.

Rom. 16.

The Papistes
 make Christ
 their seruant.

as we ought to dissent and receaue some doctrines besides that doctrine that the Romanes had receaued by the teachings of S Paule contrary to the text by the alledged. Yea al the doctrine of the pope chopt to gether and mingellid as herbes to the pott/and conched in his Antichristian law/is almost nothing els / then a lomp of larning besides and against the liuely word of God.

Now therfore good reader I will end as Saint Paule doth/desiring and beseeching the in the name of Jesus Christ / to beware of all the Papists / and all other heretiks that cause dissensions / and offences against the doctrine which you haue learned / out of Gods word / and shune and flye the cōpaines of such/for they serue not Christ our lord but there own bellyes.

The

THE names of a number of old heretiques/ condemned in the church of God/ out of whose deuillish heresies / opinions and errors in doctrine: And straunge behavior in manors / dyet / vesture / and lyf: the Papistes haue gathered their opinions / and rules wherby they haue framed / and conched together the whole body of their popish and hereticall learning as it is sufficiently prouid / by the testimony of the old Doctors / and auncient wryters in this former proces / wher their ondry opinions and behavior / and the opinions / and behavior of the popishe sect be so comparid / and ioyned together / that the godly reader may easely perceaue how Popery / is one most pestilent heresy / mingellid and made / of a multitude of other perelous and blasphemous heresies.

The names of Some of the old heretiks of whom the Papists haue gathered their opinions.

The yere of the lord when they lyuid after Christ as wryters testify.

The syde of the leaf wher the reader shall vnderstand their agreement with the Papistes.

Simon Magus

43

91

Ebion

95

90 94

Basilides

137

103 92 87 93

Carpocrates

137

93 87

Saturninus

137

87 103

Gnostici

137

93

¶

¶

The names of the hereticks comparid with the Papistes.	The yere of our lord de when they liuid.	The place wher they be comparid in this former booke.
Valentinus	142	94
Secundus	141	94
Ptolomeus	141	94
Cerdo	141	94
Martion	141	94 87
Heracleonita	155	87 11
Apelles	170	94
Montanus	174	89. 103 105
Maximilla	174	89
Priscilla	174	89. 103
Cataphryges	174	89 106
Cathari	174	89
Tatianista	160. 170	87 103
Encratista	180	87 103
Alogiani	205	106
Hierachita	207	87
Proculus	210	89
Theodotiani	212	106
Nouatiani	244	106
Helchesita	250	106
Sabelliani	260	111
Samosatenus	270	116
Manichæi	280	87 99
Arriani	328	109
Donatista	331	127

The names of the heretics comparid with the Papistes,	The here of our lord de when they l inid.	The place where they be comparid in this former booke.
Eustachiani	335	45 123 127.
Photinus	345	111
Eunomiani	360	116.
Priscillianistæ	386	118.
Aeriani	330	103
Massiliani	370	117
Euchitæ	370	87. 117.
Apostolici	370	87. 108.
Apotactitæ	370	823
Ioviniani	390	87.
Pellagiani	418	111
Nestoriani	430	127 111.
Eutichiani	449	111. 102.
Adamiani		98 87
Valesij		87
Abelonij	400	87
Quintiliani	190	106
Pattalorinchitæ		106
Sarabaitæ		46
Antidicomarianitæ.	360.	93.
Etc.		

That church which the Papistes say is of catholiques
Is prouid by the Doctors a flock of Heretiques.

M. iij From

From the Tyrannie of the bushop of
Rome and all his detestable enormities/
from all false doctrine and Heresie/
from hardnes of hart and cons
tempt of thy word and coms
mandimēt: good lord deli
uer vs/ Amen.

The end of the first bok of answer to
Martin and other of that heres
ticall sect. 1556.

Exom^o haxtoz bobo
y piro y d^o / n / n /
g